A SERMON PREACHED AT S^t. MARIES SPITTLE ON MVNDAY IN EASTER Weeke, the fourteenth day of Aprill, *Anno Dom.* 1623.

By *Walter Balcanqual*, Doctor of Divinitie, and Master of the SAVOY.

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A SERMON PREACHED AT SAINT *MARIES* SPITTLE.

Pſal. 126. 5.

They that ſow in teares, ſhall reape in joy.

WHEN any one hath ſowne tares, doth hee expect to reape wheate? *Doe men gather grapes of thornes, or figges of thiſtles?* ſaith our Maſter, *Matthew* the ſeventh, and the ſixteenth. *Vt ſementem feceris, ita & metes:* As you ſow, ſo you ſhall reape, ſaith the old Proverbe: Iuſtified by Saint *Pauls* inſtance, *Galatians* the ſixth, and the eighth: *He that ſoweth in the fleſh, ſhall of the fleſh reape corruption.*

And indeed from every ſeede ſowne, men doe expect to reape graine, or corne, *ejuſdem ſpeciei*, of the ſame kinde. How can we then expect from teares to reape joy, which differeth from it in the whole ſpecies or kinde? To naturall and worldly men, this is one of the paradoxes, wherewith they uſe to charge Divinitie, and indeed a paradox it muſt needs be to all thoſe who are not orthodox, and ſound in the doctrine of ſpirituall teares and joy which are here meant, who know no other joy but jollitie, nor teares, but when they are troubled; who know not the joy of the Spirit which Chriſtians have here, nor their Maſters joy which they ſhall have one day hence; who know not that gracious raine of teares, which God ſendeth upon his Inheritance, whereby he refreſheth it, when it is wearied. To ſuch *heterodox*, earthly-minded men, this Parable of the Prophets Sower is a plaine Paradox.

But here now unto Gods people, in this Pſalme, or unto any other people who have beene in ſuch a caſe, unto whoſe owne experience God hath juſtified it, that after many yeeres captivitie in a ſtrange Land, where they did ſow nothing but teares, eate the bread of ſorrow, and drinke the water of affliction, by the waters of Babylon, where all their joy was ſuſpended, their Harpes and Inſtruments hanged up; yet hee now bringeth againe their captivitie, like the Rivers of the South: he now filleth their mouthes with laughter, and their tongues with joy: He maketh their joy, like the joy of Husbandmen in Harveſt, who after long expectation, come home loaded with ſheaves. To ſuch of the Children of God, who, by reaſon of their ſinnes, after they have mourned like Turtles, and

chatte-

chattered like Cranes, or like *David*, waſhed their beds with their teares, and have had their belly full of them as he had; *My teares have beene my meate day and night*; *Pſalme* the fortie two, the third verſe; doe find, that God afterward doth make their broken bones to rejoyce, to vvhom (*Eſay* the ſixtie one, and the ſecond) *God giveth beautie for aſhes, the oyle of joy for mourning, the garment of gladneſſe for the ſpirit of heavineſſe.* And laſtly, to all the Saints of God, who as ſtrangers here upon earth, from home in *Baca*, this valley of teares, ſighing for the adoption of the ſonnes of God, and the redemption of their bodies, groaning and moaning with Saint *Paul*, till they may be diſſolved, looke with him one day to be with Chriſt, and to enter into their Maſters joy. To all ſuch novv this is no paradox, but a propoſition by experience prooved unqueſtionable, that *thoſe that ſow in teares, ſhall reape in joy.*

The ſenſe of the words.

IT is a figurative propoſition, vvherein the people going into captivitie, is compared unto Husbandmen, committing the ſeed to the earth, and as it were, vvith ſorrovv burying it there, as being uncertaine, by reaſon of many alterations of vveather, vvhether ever it vvill fructifie and multiply; and the ſame people returning from their captivitie, is compared to Husbandmen, after many long hopes and feares, reaping vvith great joy a plentifull Harveſt, of the ſame ſeed ſo committed to the earth by them. But now this propoſition in generall is true, of all, or any of the people of God, not onely in the caſe of captivitie, but any other calamitie ſpirituall or temporall, that *they that ſow in teares, ſhall reape in joy.* And in this generall ſenſe vvill I handle the vvords.

The Diviſion. THey may be divided into a Lent and Eaſter; firſt, Faſting; and ſecondly, Feaſting: Firſt, a time of ſorrovv, and ſecondly, a time of joy; or moſt ſeaſonably into two knowne ſeaſons of the yeere, a ſeed time, *they that ſow in teares*; and a time of harveſt, *ſhall reape in joy*. In the firſt ſeaſon, two things vvee muſt take notice of, the *ſeed*, and the ſovving or manner of committing of it: *the ſeed*, *Teares*, or indeed to ſpeake properly, it is the *ſeaſoning*, rather than the *ſeed*, *potius ſal terræ*; or *pluvia, quàm ſemen*, rather the ſalt or ſhowre, than the ſeed: for it is in the text, *not they that ſow teares*, but they *that ſow in teares*: ſo that the *ſeed* here properly is, *any good a Chriſtian doth here in this life*, be it an act of faith, repentance, almes, faſting, &c. If theſe, or any of theſe, be ſowne with, or in ſuch teares as are here meant, you ſhall bee ſure to reape them againe with joy; ſo that as you ſee, when Husbandmen have committed their *ſeed* unto the ground, if the earth be not afterwards *watered* with the raine of Heaven, their labour is loſt; ſo whatſoever ſpirituall ſeed we ſowe in our hearts, it will not fructifie, unleſſe it be watred with this heavenly raine, and dew of teares: ſo that though *Paul ſow, or plant, if that Apollos, or ſome other*, doe not *water*, God will give *no increaſe, no reaping will follow*; as therefore in Scripture we are commanded, to *caſt our bread upon the waters*; ſo here we are commanded, *to caſt water upon our bread*, or any thing that is ours: and this water, *Our teares, ſhall not be as water ſpilt upon the ground, which cannot be gathered up againe, for our teares are put up in Gods bottle*; *Pſalme* the fiftie ſixe, and the eighth verſe, they ſhall be gathered and reaped againe with increaſe and joy, like the fruit in Harveſt. Though ſtrictly

Eccleſ. 11. 1.

Pſal. 56. 8.

now

now it is here to be taken for the *ſeaſoning*, yet fitly we may here account it for the *ſeed*, becauſe the principall thing here intended by the Spirit of God, is the mooving and ſtirring us up *to teares*, and therefore I muſt intreat you at this time, to let them be held not onely for the *ſeaſoning*, or *the ſalt*, but for the *ſeed it ſelfe*, warranted by other places of Scripture ſo to doe: for *David* calleth *teares* not onely his *Sawce*, but his *Meate* too, in the place above cited; *My teares were my meate day and night:* and in the 80. *Pſalme*, verſ. 5. hee accounteth them *whole food, meate and drinke*; *Thou haſt fed them with the bread of teares, and haſt given them teares to drinke:* let teares then be here for, The ſeed. *Pſal.* 80. 5.

The manner of committing this ſeed, muſt be by ſowing; *they that ſowe in teares*; they muſt not be, as trees are planted, one far from another; nor niggardly or ſparingly ſcattered up and downe, here a corne, and there a corne, but *ſowne, ſhed and powred out plentifully*, as a ſowver ſowveth corne with *a full and liberall hand*. You know the Apoſtles rule, the ſecond to the *Corinthians*, the ninth Chapter, and the ſixth verſe, *Qui parcè ſeminat, parcè metet*; *He that ſoweth ſparingly, ſhall reape ſparingly:* If we ſowe our teares thin and ſparingly, the joy vve ſhrll reape, ſhall not be ſo much *meſſis*, as *ſpicelegium*; not a *harveſt*, or *reaping*, but a poore *gathering*, or *gleaning*. *Teares* then muſt be *the ſeede*, and ſowing, the manner of committing: and this is the firſt ſeaſon, the ſeed-time, *they that ſowe in teares*. 2 *Cor.* 9. 6.

Now the ſecond ſeaſon, is the *harveſt*, or *time of reaping, they ſhall reape in joy:* where vve muſt take notice of theſe three things; firſt, the Corne, *Ioy*; ſecondly, the manner of gathering it, *reaping*; thirdly, the reapers, onely ſuch as ſowed *(they)* ſhall reape: 1. 2. 3.

The

1. The Corne, *ioy*, a ſtrange graine, you will ſay, to be reaped from ſuch a ſeede as *teares*, but you will not thinke it ſo ſtrange, after you have heard what teares are here meant: for there are *Lachrymæ amoris*, and *Lachrymæ dòloris*, teares of love, and teares of griefe: for teares of love, no wonder though they bring forth joy, for they are teares *of joy*, and ſhed for joy: and for *teares of griefe* in godly men, they are never altogether without *joy*, they never ſorrow *as without hope*: as vvicked men never know vvhat a perfect and ſincere joy is, but in the midſt of all their joyes feele *ſecret checks, pinchings, and griefes*: ſo godly men in all their ſorrowes have ſome ſecret ſmiles, and lightnings of *joy*: they, as it is in the ſecond Pſalme, *Serve the Lord in feare, and rejoyce in trembling*. Now as the ſeed muſt be turned after it is ſowne, before it can come to be corne, and be fit to be reaped: ſo here theſe teares ſhall be turned, and a little turning will ſerve the turne, to make theſe teares joy; the Lord of the harveſt hath promiſed that he will turne them, *Iohn* 16. 20. *But your ſorrow ſhall be turned to joy*: and ſo from the ſeed of teares, men come to gather joy, that's the Corne.

Pſal. 2. 11.

Iohn 16. 20.

2. *Secondly*, take notice of the *manner* of gathering this corne; wee ſhall *reape it*; if we have not ſcattered but ſowed, wee ſhall not gather or gleane onely, but reape, that is, looke how farre the corne which husbandmen reape in harveſt, exceedeth the ſeede which they did ſowe in ſeed-time; which in ſome grounds is *thirtie, ſome fortie, ſome ſixtie, ſome one hundred fold*, Matth. 13. 8. ſo farre ſhall the joy which we ſhall reape, exceed the teares which we did ſowe.

Math. 13. 8.

3. *Thirdly*, wee muſt take notice of the *Reapers*; *they*

ſhall

ſhall reape, which they? they that did ſowe, *They ſhall*, and none but *They ſhall*; they *ſhall*: and good reaſon, that *that* man whoſe *browes* did *ſweat, his hands ſhould eate*: that the *ſame hand* that did *ſowe*, ſhould *reape*; and as *they*, ſo none but *they*, for *Pſalme* 84. 6. ſuch *only* come to appeare before God in *Sion*, who *paſſe thorow the valley of Baca*, that is, the valley of teares. It is not here, as in the oppreſſions of tenants, where, as the Apoſtle ſpeaketh; *one man ſoweth, and another man reapeth*: *They* take all the paines, and the *cruell extorting Landlord* reapeth all the profit: nor as in your Impropriations abroad, and in the abominable crying ſacriledge of this Citie, where the Miniſters of Gods Word, and the Paſtors of your ſoules ſowe ſpirituall things unto you, with the ſweat not onely of their *browes*, but *braines too*; but you cheate them in their tythes, and reape that which is by all divine and humane law, as due to their ſpirituall ſowing, as your gownes on your backes, or your bread provided for your bellies; But here, *they*, and none but *they* that did ſow, *ſhall reape*. And ſo you have the parts of this propoſition, which I meane to handle in this order which now I have propounded, as God and your good patience ſhall give mee leave. *Pſal.* 84. 6.

WE begin then firſt with the *ſeed*-time, and herein firſt with the ſeed, [*teares*] *they that ſowe in teares*. *Teares* are nothing elſe but *a little water diſtilled by the heate of our tender braine*, thorow our eyes: and as in all diſtillations, the thing to be diſtilled, ought to be choiſe and good: ſo it muſt be here; we muſt make choiſe of our teares, theſe teares are a *ſeed* to be ſowne, from whence we hope *to reape joy*: *The Seed.*

now husbandmen, you know, are ever very choiſe in their ſeed, that it be the *beſt, pureſt,* and *fineſt* that may be; for *rotten, muſty, emptie ſeed* can never promiſe any plentifull harveſt: So it is with this *ſeed of teares*, many ſorts of teares there are, but all of them not fit to be ſowne: but only from the beſt and choiſeſt of them can we expect to reape joy.

1. There be three ſorts of teares: Firſt, *naturall teares*, in themſelves neither good nor bad, but as they are uſed moderately or immoderately: ſuch are the teares which are produced from the ſenſe of worldly loſſes, as of goods, friends, &c. or ſenſe of ſickneſſe or injuries, or the like: theſe are not the ſeed here to be ſowne; no joy nor bleſſing to be reaped from them. *Gen.*27.34. theſe teares did *Eſau* plentifully ſow when he loſt his 38. birth-right, but from them all could he reape no joy, *Heb.*12.17. nor Fathers bleſſing: theſe teares plentifully ſowne *Ier.*31.15. by *Rachel* in *Ramah, weeping for her children*, but ſhee *Mat.*2.18 reaped no joy, *for ſhee would not bee comforted, becauſe they were not.* Theſe teares are ſo farre from producing any joy, as conſidered in themſelves, they pro- 2 *Cor.*7.10. duce nothing but death, 2 *Cor.* 7. 10. *Worldly ſorrow cauſeth death.*

2. The ſecond *teares, are wicked and pernicious teares*, ſuch as are ſowne either *by wicked* men in this life, or *by the damned* in hell: by *wicked men in this life*, produced by *craft, diſſimulation* and *hypocriſie*, from a deſire to ſeeme deuout, or compaſſionate, that ſo they may worke their owne ends: theſe be *Crocodiles teares*, 1 *King.*21. good ſtore of them ſowne at *Achabs* faſt, to drowne 4,5. *Naboths* vineyard: many ſuch teares ſowne at the funerals of Parents and Husbands, when there is no more ſorrow *at the heart*, then there uſed to be at the

hearts

hearts *of the Præfica*, who of old were wont *to be hired at all funerals to weepe*, as now you doe, poore people to come *in mourning gownes*: many ſuch teares no queſtion ſowne, at the long prayers the hypocrites make, when they meane to prey vpon Widdowes houſes: theſe are not the ſeed here to be ſowne, no *Ioy* to be reaped from the teares of *Hypocrites*, for the harveſt and portion of hypocrites, *is nothing but weeping and gnaſhing of teeth*; nor are here meant ſuch *teares* as are ſhed by the *damned in hell*, they reape *no ioy*, but ſtill *more weeping*, more curſing, from their fellow weepers; deriſion and laughter from God and his Saints: ſo that from them nothing is reaped wherewith as it is in the 129. *Pſalme*, *The mower filleth his hand, nor the gleaner his lap, nor they that paſſe by ſay, We bleſſe you in the name of the Lord.* Of theſe naturall and hypocriticall teares, I will now ſay no more, they are not the teares to be ſowne in the text.

Luk. 13.28.

Pſal. 129.7.

The third ſort *of teares* then are *wholeſome and ſaving teares*, which proceed from the holy Ghoſt, as from the fountaine, and are diſtilled into vs by him who in the *Rom.* 8.26. is ſaid to *requeſt for vs, with ſighes which cannot bee expreſſed*: not that hee himſelfe asketh, but maketh vs to aske, not with *ordinary and naturall ſighes* and teares, nor with *acted and hypocriticall ſighes* and teares, but with *godly and ſaving ſighes and teares, which no man is able to expreſſe*, and wring from himſelfe; onely theſe teares are this precious ſeed, as they are called in the next verſe, from whence you may expect to reape ioy, and of them onely will I ſpeake; and though I know, that for the moſt part *a diſcourſe of teares is diſpleaſing*, being as ſome ſuppoſe, too ſad and melancholly, yet I hope neither ſhall you

Rom. 8.26.

be ſorry for it, becauſe it is to make you *reape joy*, nor I my ſelfe be ſorry for it, hoping with Saint *Paul*, that this diſcourſe, like his Epiſtle, though it cauſe a ſor-
2 *Cor.* 7. 8. row, yet it ſhall only cauſe *a godly ſorrow, a ſorrow to repentance*, 2 Cor. 7. 8.

Theſe *teares* now are the *ſeed*, but where ſhall we have this ſeed? for though *naturall and hypocriticall teares* flow from our ſelves: yet theſe *precious ſaving teares*, come not from our ſelves, but from above; this water of Life, commeth from the Well of Life, for theſe teares, though when we ſhead them, they are *Donum* or *unguentum effuſum*; a ſweet oyntment powred
Luk. 9. 38. forth: for I make no queſtion but *that* Maries *teares*, wherewith *ſhee waſhed Chriſts feet*, were as acceptable
Verſe 46. to him as *the boxe of oyntment* ſhee *powred on His* head. For as that in the Goſpell is called *a precious oyntment*, ſo theſe, in the words after the text, *a precious ſeed*. Though, I ſay, in regard of *our ſhedding them*, they are *Donum effuſum Deo*, yet in regard of *our receiving of them*, they are *Donum infuſum à Deo*, an oyntment or gift powred into us by God: and though the words, *precious ſeede*, in the next verſe, ſignifieth *ſemen acquiſitum*, a ſeed purchaſed or bought with a price, yet they are not to be accounted *ſemen acquiſitum*, in that ſenſe in which Divines diſtinguiſh betweene *Habitus infuſi* and *acquiſiti*, that is, infuſed and acquired gifts, but only *teares* here are called *ſemen acquiſitum*, becauſe they muſt be *aliundè quæſitæ quam à nobis*, purchaſed from ſomewhere elſe, then from our ſelves. Where then muſt we *quærere* and *acquirere*, ſeeke and purchaſe this precious ſeed? If it be a precious ſeed, then you muſt purchaſe it with a price: what price? Muſt we pay money for it? No, you know in *Iſai.* 55. 1. There is a

buying

buying or purchaſing without money, *Hoe, every one that thirſteth, come to the waters, buy without money, &c.* *Eſay* 55. 1. What then muſt we pay for this precious ſeed? there is another price beſides *money*, there is *operæ precium*, as well as *pecuniæ precium*, the price of paines: though it coſt us *no money*, yet it will coſt us *our paines and labour*, which is *precio æſtimabile*, though not *a penny*, yet *penny-worth*. What labour, what paines, muſt this precious ſeed coſt us? I will tell you. When *Ieremy* went to ſeeke this precious ſeed, he asked the way to the Well head; he inquired for ſome welles and fountaines from whence they were to be had, *Ier.* 9. 1. *O that my head were a fountaine of teares!* *Ier.* 9. 2. Now how uſe men to come by water out of welles or fountaines, *not without drawing of it?* In the fourth of *Iohn*, the woman of Samaria wondred how Chriſt ſhould come by the water of *Iacobs* well without drawing. *The well is deepe, and thou haſt nothing to draw with*, *Iohn* 4. 11. With joy ſhall yee draw water out of the welles of ſalvation. *Iſaiah*, 12. *verſe* 3. *Eſa.* 12. 3. The price and purchaſe then of this precious ſeed, is *operæ precium*, the price of our paines, and this *opera*, or paines, is *haurire*, to draw, and wee muſt be ſure to draw them, *nec è paludibus, nec puteis*, neither out of pits nor puddles, where there is nothing but myrie durt, or ſtanding puddle, ſuch as was in *Ieremy* his dungeon, ſuch as are all the vvelles from vvhence naturall, hypocriticall, and infernall teares are drawne. But you muſt draw them *è fontibus*, from vvelles, and ſince I called them *ſalutares lachrymæ*, ſaving teares, vve muſt draw them *è fontibus ſalutis*, from the wells of ſalvation, of which the Prophet ſpeaketh. Novv the vvelles from vvhence wee may dravv theſe precious teares, are ſo many, as if wee ſhould ſeeke for

*Exod.*15. 27. them, as the people of Israel did in the 15. of *Exodus*, before vve had gone halfe three dayes journey, as they did, we should find many more then the 12. Wels or Fountaines, which they found at Elim. But for memory and methods sake, I will only send you to foure Wels, from vvhence you may draw your bellies full of these precious teares; of vvhich, the more you drinke, you vvill still be, though not the more dry, yet the more desirous to mend your draught, *quò plus sunt potæ, plus sitiuntur aquæ.*

1. The first Well is, the consideration of our sinnes, which (I hope) will draw teares from the dryest and
2. deaddest eyes that can be. The second Well is, the consideration of the miseries we are compassed with in this life: and from this Well wee cannot misse to draw (in regard of these miseries) teares; for this life of ours is not only a Well, but a Valley of teares. As Rivers naturally seeke the Valleys; so our teares
3. naturally runne into this channell. The third Well is, the consideration of Christs passion, and teares for us, and from this Well we cannot misse of teares; the driest eye in the vvorld can give him no lesse then teares; if not for teares, yet for torments and blood.
4. The fourth Well, is the desire of being at home in our owne Countrey, which is Heaven, the consideration of our absence and exile from God, and our longing to bee with him; and from this Well wee cannot misse of teares, when with the people of Israel, sitting
*Psal.*137. by the Waters of Babylon, we remember our absence
1. from Sion. And as it is the custome in Scripture, to give names to Wels, so if it please you, for our better memories sake, wee will name these Welles
1. too. The first vve may call *Adams* Well, because it

is

is the consideration of that source of sinne, which is derived vnto vs from *Adam*, as the Fountaine and Well of all. The second Well wee may call *Iacobs* 2. Well, as the Well of *Sichem* is called by the woman of *Samaria*, in the 4. of *Iohn*; and I give it the name *Iohn* 4. 6. from *Iacob*, because the consideration of the miseries of this life we best learne from him, who in one sentence did most significantly expresse them all, *Gen.* 47. *Gen.* 47. 9. 9. *Few and euill haue the dayes of my pilgrimage beene.* The third Well we may call, *fontem Saluatoris*, our Saviours Well, or the Well of salvation; as it is called by the Prophet, because it is the consideration of his teares and passion, who is both our Sauiour and saluation. And the fourth Well we may call, *fontem vitæ*, the Well of life, or Gods Well, because it is the consideration of our absence from him, with whom is the Well of life, *Psalme* 36. 9. *With thee is the Well* *Psal.* 36. 9. *of life.*

I can make these foure Wels, but two, and devide these teares *in lachrymas amaras ac dulces*, salt teares, and fresh or sweet teares, teares of hatred, and teares of love, teares of griefe, and teares of ioy: the teares we must draw from *Adams* and *Iacobs* Well, we may call salt teares, teares of hatred and griefe, because we shead them out of a detestation of sinne, and being wearied of the miseries of this life. The teares we draw from our Sauiour and Gods Well, we may call *fresh, sweet teares, teares of loue and ioy*, because they are shed out of a desire to bee at home in our owne Country with God and Christ. And these two larger Wels of griefe and ioy, we may well compare to the waters of *Noahs* *Gen.* 7. 20, Floud, which were wholly caused by God; yet part- 21. ly from the Springs of the Depth, which were let

loose

looſe below, partly from the exceſſiue Raines which fell from Heaven above. For our teares of griefe, and hatred, proceed from the conſideration of our ſinnes and miſeries which are here below: our teares of love and joy, from our conſideration of Chriſt and God, who are above; yet all theſe teares, like the whole waters of the Deluge, are from God. Sure, if the conſideration of our ſinnes and miſeries, cannot fetch teares from us, yet the conſideration of Chriſt and God will doe it. If *Moſes* firſt ſmiting will not, yet his ſecond ſmiting ſhall fetch water out of the ſtony Rocke. But I will let this latter deviſion of teares paſſe, and hold my ſelfe to our firſt foure Wels. And though I know, that in this valley of teares, there needeth no great ſeeking after Wels; for we may have juſt occaſion of teares every where: yet it is our beſt courſe to draw them from the Well-head; *Dulciùs ex ipſo fonte bibuntur aquæ*; and of theſe foure Wels now I will ſpeake in order. If onely firſt I tell you, that by the teares here to be drawne from theſe Wels, wee muſt not underſtand ſtrictly, onely the moyſtneſſe and water of our eyes, but the griefe and ſorrow of our hearts, which many a time runneth over, when we cannot ſhead a teare; *leves loquuntur curæ ingentes ſtupent.* But as all teares are worth nothing, without the mourning of the heart: ſo many times the heart may bee drowned with griefe, when the eyes are dry: and wee ſhall reape in joy, though we ſow not in teares, but in ſorrow: *bleſſed are they*, not onely that weepe, but *mourne: for they ſhall be comforted, Matth.5.4.*

Exod.17.6.

1. *Adams Well.*

WE begin with the firſt Well of ſorrow, or teares, which I called *Adams* Well, becauſe it

it is the conſideration of ſinne, which by *Adam* entred into the world; and who would not ſhead teares for ſinne, if he doe but conſider, what a lamentable thing it is, that it is nothing elſe, but an offending and grieving of God, and all his creatures; making us like *Iſmael, Setteth our hand againſt every man, and every mans hand againſt us? Gen.* 16. 12. It is a grieving of God, for it was onely ſinne which made God grieve and repent, that he had made man. It grieved the Sonne of God; the ſinnes of *Ieruſalem* (in the 19. of *Luke*) made him *weepe*: our ſinnes made him grieve in the *Garden*, and drew not onely his teares, but his *bloud* from him on the *Croſſe*: it grieveth the holy Ghoſt; therefore in Scripture are we forbid *to grieve and quench the Spirit by our ſinnes.* It grieveth the Angels; for as they *Reioyce at the converſion of a ſinner to God*, ſo (no queſtion) after a ſort they grieve, as God is ſaid to grieve, for the averſion of a ſinner from God. It grieveth all ſorts of men; good men, whoſe *eyes guſh out with teares, when they ſee, that the wicked will not obſerve Gods Law.* It offendeth wicked men, whom ſinners draw into ſinne by their bad example; and though perhaps yet they doe not grieve at it, yet it is the cauſe of many teares to them afterwards, and perhaps of weeping, and gnaſhing of teeth for evermore. It grieveth and offendeth all the reſt of the creatures, becauſe it turneth them out of the ſervice of God, into the ſervice of ſinne and Satan; for God created the heavens, Elements, and all other creatures, to ſerve man, and to waite upon him in his ſerving of God; but now, when man turneth himſelfe out of Gods ſervice, all the creatures, while they ſerve ſinfull man, are, as it were, turned out of Gods ſervice too, and, not without grieving, are compelled

Luk. 19. 41
Matth. 26. 38.
Luk. 23. 33.
Epheſ. 4. 30.
1 *The.* 5. 19.
Luke 15. 7.
Pſal. 119. 136.

pelled to vvaite upon a vvrong Maſter: in vvhich regard, the creatures, in *Romanes* 8.22. are ſaid to *groane, and to be in travell:* nay, which you vvould wonder at, ſinne grieveth and offendeth the very damned in hell; for the more the number of the damned is increaſed, which is done by ſinne, the greater is their torment, their groaning, weeping, and gnaſhing of teeth: for that muſt needs bee the cauſe why the Rich Glutton in the 16. of *Luke*, did begge of *Abraham*, that *Lazarus might bee ſent to his friends and kindred, to forewarne them of comming thither.* One damned can aske nothing out of charitie, but out of ſelfe-love, leſt his torment and griefe ſhould be increaſed, by ſeeing his brethren there. Now, vvho would not ſhead teares, and grieve for ſinne, vvhich maketh all the Perſons of the Trinitie, Angels, good men and bad, all the reſt of the creatures, nay, the very damned in hell to grieve, and will one day, if they be not wept for here, make us weepe and gnaſh our teeth for evermore?

Rom. 8. 22.

Luke 16. 27. 28.

Now vvhen I tell you, that vve muſt ſhead teares for ſinne, I meane not onely your owne ſinnes, though them principally, but the ſinnes of others too, the ſinnes of the time, aſwell as the ſinnes of your perſons: for as vve finde *David* vvaſhing his bed with teares for his owne ſinnes, ſo finde vve *his eyes guſhing with teares, becauſe the wicked would not obſerve Gods Law.* Chriſt had no ſinnes of his owne to mourne for, yet vvept Hee for the ſinnes of Ieruſalem. Dearely beloved in the Lord, vvhen you have cryed for your owne ſinnes, ſpare ſome of your teares for the ſinnes of the time: for unleſſe they be mourned for, Gods plague vvill be powred out upon the

Pſal. 6. 6.

Pſal. 119. 136.

Luke 19. 41.

place,

place, aſwell as their perſons: and if you doe not mourne and cry for the ſinnes of the time, no body elſe vvill, for the ſinners themſelves will not weepe. When the Sea for *Ionas* his ſinne raged, the men of the Ship vvere crying hard, and throwing their things into the Sea; when *Ionas*, for whom all this tempeſt vvas raiſed, had got himſelfe downe to the bottome of the Ship, and there vvas laid faſt aſleepe. Chriſts Diſciples ſleepe, when He is in an Agony for their ſinnes. Wicked men, for whoſe ſinnes all the tempeſts, wherewith the Church is toſſed, ariſe, never ſhead one teare in the ſtorme, but ſtretch themſelves along upon beds of Ivory, and ſnort aloud upon the pillowes of ſecuritie: it is onely the godly in the meane time, who muſt pleade, and pray, and cry, and ſhead teares for the ſinnes of the time; like *Daniel*, who in the time of his peoples captivitie, in faſting and teares, was confeſſing his owne ſinnes, and the ſinnes of his people; onely ſuch mourners are fit to ſtand in the breach, with their payles of water in their hand, I meane, with their teares, and ſtrong cryings, like *Moſes*, to quench the flames of wrath, which goe out from the Lord to conſume us for our ſinnes.

Ionas 1. 4. *Verſe* 5. *Matth.* 26. 40. 43. *Amos* 6. 4. *Dan.* 9. 16, 17.

Now concerning theſe teares vvhich vvee are to ſhead, both for our owne, and other mens ſinnes, you ſhall doe well to take notice of theſe two things; firſt, the neceſſitie of them; and ſecondly, the vertue of them. The neceſſitie of them appeareth, firſt, by precept; ſecondly, by practice. By precept of God in the old Teſtament, continually calling unto his people by his Prophets, *Ioel*, *Ieremy*, and the reſt; *Turne you unto mee with weeping, faſting, and*

1. 2.

1. 2.

Ioel 10. 12.

Ezech. 9. 4. *mourning.* And in the ninth of *Ezechiel*, marking out all thoſe for life, who did weepe for their owne ſinnes, and the ſinnes of the people. In the New Teſtament, by the precept of Chriſt, who forbad the daughters Luk. 23. 28. of Ieruſalem to weepe for him, who was no ſinner, but commanded them to weepe for themſelves who were ſinners: and by the precept of his Apoſtle Saint *Paul*, who commanded the Corinthians to weepe for the uncleanneſſe of the inceſtuous perſon, 1 *Corinth* 5. 1 Cor. 5. 2. *verſ.* 2.

The neceſſity of them appeareth by the practice of all the Saints, who have beene chiefe mourners for their owne, and other mens ſinnes. In the old Teſtament *David* deſerveth to have the place of the chiefe mourner, ſince he uſed his teares for ſinne, not onely for Phyſicke, and a Bath, as it is in the ſixth *Pſalme*, Pſal. 6. 6. *I waſhed my bed every night with my teares*, but for food: *for my teares were my meate day and night.* If he, who was a man according to Gods owne heart, did thus weepe for his ſinnes, how ſhould we, who walke according to the luſts of our owne hearts, mourne for our ſinnes? in this traine of mourners you 2 Pet. 2. 7. ſhall ſee *Lot*, whoſe righteous ſoule was grieved and vexed for the filthineſſe of the Sodomites. You ſhall ſee *Ezra*, *Ioſiah*, *Iſaiah*, *Ioel*, *Ieremy* eſpecially, calling for fountaines of teares, for teares day and night, for powring out their ſoules like water before the Lord, writing whole Bookes of Lamentations for their owne ſinnes, and the ſinnes of their times. In the New Teſtament wee have a new traine of mourners and weepers, in which traine you ſhall ſee Chriſt, Luk. 19. 41. the chiefe mourner, weeping for the ſinnes of Ieruſalem; ſo prone unto teares, as that the ſolemnity of

the

the time, the ioy of the people, the ſhoutings and acclamations of *Hoſanna*, could neither drowne his voyce, but that he lifted it vp; nor dry his eyes, but that he wept: after him, commeth *Peter* weeping bitterly for his deniall: *Mary Magdalen* wiping Chriſts feete with teares for her ſinnes, and then Saint *Paul* crying out by reaſon of his ſinnes: but *O miſerable man that I am, who ſhall deliuer me out of this body of death!* You haue ſeene ſufficiently the neceſſity of theſe teares for ſinne: ſee a little the vertue and efficacy of them. *Luk.*22.62. *Luke* 9.38. *Rom.*7. 24.

Firſt, theſe teares and ſighes for our ſinnes, make vs the better to know our ſinnes, both for their colour and weight. Alas, ſo long as we take ioy and delight in ſinne, ſo long ſinne ſeemeth little, light, eaſie and ſweet vnto vs: but he that here increaſeth his ſorrow, increaſeth his knowledge: when we once come to ſmart, to grieue and groane vnder ſinnes, then we will confeſſe, that the remembrance of them is grieuous vnto vs, and that the burthen of them is intolerable. As a penny in the bottome of a baſon of water, ſheweth as bigge as a ſhilling: ſo our ſinnes, which to vs ſeeme but little, ſteept once in the water of our teares, ſhew themſelues in their iuſt quantity and proportion. 1.

Secondly, as our teares for ſins make vs know them, ſo they waſh and doe our ſins away, ſo as we ſhall neuer ſee them, nor need to know them any more. I dare ſay, the teares wherewith *Mary Magdalen* waſhed Chriſts feete, did not more waſh away the duſt from Chriſts feet, then they did the ſinne from her owne ſoule: for immediately after her teares did ſhee heare that happy ſentence. *Thy ſins are forgiuen thee:* therefore are theſe teares called by the Fathers, Our ſecond Baptiſme, by which our ſinnes are waſhed away; compared 2. *Luke* 9.38. *Verſe* 47.

pared by them to the waters of the red Sea, in which
*Exo.*14 27. *Pharaoh* and his hoaſt, that is to ſay, Satan and our
2 *King.* 5. ſinnes are drowned: To the waters of *Iordan*, in which,
10,14. if like *Naaman*, we waſh our ſelues ſeuen times, that is to ſay, often, we ſhall be cured of the leproſie of ſinne:
Iohn 9.7. To the waters of the poole of *Siloam*, becauſe if wee bathe our ſelues in them, we ſhall be cured of all ſpirituall diſeaſes and infirmities: ſo that if you uſe to extoll and magnifie ſome waters, which you diſtill from hearbs and flowers, becauſe they are good againſt ſore eyes, burnings and heats, what doe you then ſay of theſe teares, which if you can but diſtill from your owne eyes, they will cure the luſt of the eyes, the pride of life, and all carnall heates and deſires.

3. Thirdly, theſe teares for ſinne, doe not onely waſh away ſinne for the preſent, but wipe them out of all bookes of account, ſo as they diſcharge vs of our ſins for ever: for you muſt know, that every ſinne we doe commit, we write, as it were, in the booke of our owne conſcience, a bill of our hand againſt our ſelues, wherby we acknowledge our ſelues debters to God, and lyable to his Iuſtice. Now vnleſſe this debt bee diſcharged, and the bond cancelled, wee muſt be caſt in priſon for it, and there lye, till wee pay the utmoſt farthing: which God knoweth will be long enough, for wee our ſelues are not worth one farthing. This bond is principally cancelled by Chriſt, who, as the
Col. 2.14. Apoſtle ſpeaketh, *nayled vnto his Croſſe the hand-writing of ordinances which was againſt vs*, who by his blood did wipe out the letters of this black bill, which was againſt us. Now what Chriſt did with the blood of his body, that we in ſome ſort doe with the blood

of

of our ſoules, that is, our teares: for ſo they are called by the Fathers: and they doe indeed wipe and eate out that which we have written againſt our ſelves by our ſinnes, and ſtand where thoſe letters did; as one colour laid upon another, doth away the former, and remaineth it ſelfe: juſt ſo, when the booke of our conſcience ſhall come to be opened; if we have ſhed teares for our ſinnes, there is no ſcore nor regiſter of our ſinnes to be found in the Booke. *Whenſoever a ſinner ſhall repent himſelfe* (ſay ſome tranſlations, *Ingemuerit*) *bemoane himſelfe for his ſinnes, I will put away his iniquities out of my remembrance, ſaith the Lord.* Then our ſighes and teares put them out of Gods remembrance, daſh them out of his Regiſter, and now our teares doe come in place of them: for ſaith the Pſalmiſt, *Are not all my teares in thy regiſter, Pſalme* 56. *verſ.* 8. Our teares then are regiſtred as our diſcharge and acquittance for our ſinnes; for when he findeth our teares regiſtred, hee lets us goe as thoſe, who were marked for mourners, in the ninth of *Ezechiel,* who by their teares were acquitted from deſtruction. *Pſal.* 56. 8. *Ezech.* 9. 4.

Fourthly; without theſe teares, neither firſt, can we dye unto ſinne, ſecondly, nor live unto God: Firſt, not dye unto ſinne: can one thinke to bee delivered of ſo huge a burthen as ſinne, without griefe and teares? to have his ſhoulder when it is burſt, ſet right, without paine? to have a tooth pulled out of his head, or a thorne out of his foote, and not cry? No woman looketh to be delivered of the Child which ſhe hath carried in her wombe but nine moneths, without paine and crying; and can you expect to be delivered of a man, the old man, a man of ſinne, without crying and teares? 4. 1.

2. teares? Secondly, and as no dying vnto ſinne; ſo no liuing vnto God, without crying and teares for ſinne: for as in diſeaſed bodies, when any member, by a violent hurt is benummed and dead, a token that it is dead is this: If the member feele no paine, nor ſmart when it is pricked, pinched, lanced and cut, but if the Phyſician by plying of it can bring it to that paſſe, that he complaineth and cryeth out at the dreſſing of it, the Phyſician, himſelfe, and his friends are glad, becauſe it is a ſure argument, that the member is alive, and upon the recovery: Iuſt ſo is it here; If that after we have beene dead in our ſinnes and treſpaſſes, ſo paſt ſenſe and feeling of them, that we did not ſorrow or ſhead teares for them, we can be brought to have a ſenſe of them, to weepe and mourne for them; ſure, wee are yet alive and upon our ſpirituall recovery.

Though I might, yet now I will ſay no more of the vertue of thoſe teares for ſinne, to which holy men have attributed ſo much as ſome of the Fathers thinke, that God did indue man with this deaw of teares, for no other end, but that by them he might wipe away and extinguiſh his ſinne. *Chryſoſt. hom. 7. ad pop. Antioch.* ſaith, it is plaine by experience; for when wee weepe, and grieve for the loſſe of friends, money, for ſickneſſe, or any other temporall calamity, wee are ſo farre from diminiſhing our griefe by our teares, as we doe rather increaſe it; onely if we weepe for our ſinnes, we diminiſh our griefe and them, and many times quite wipe them away. Aud it is very true which *Chryſoſtome* ſaith, for though by our teares we are not able to raiſe our Parents and Friends from death, yet by teares wee are able to raiſe our ſoules from the death of ſinne. I have ſtaid the longer at this Well, becauſe

Chryſ. hom. 7. ad Populum Antioch.

becauſe it is deepe, and the fire to be quenched by it is very great; a huge maſſe and body of ſinne, in regard whereof we muſt doe that indeed, which *Bonaventure* (how true I know not) reporteth of S. *Francis*, who becauſe he did ſee, that he could not follow *agnum immaculatum ſine macula, operam dedit ut copioſis & quotidianis lachrymarum imbribus animam purgaret:* The Lambe of God which was without ſpots, himſelfe unſpotted, he did what lay in him, by his daily ſhowres of teares, to waſh away theſe ſpots from his ſoule.

NOw the ſecond Well from whence we draw this precious ſeed of teares, is the conſideration of the miſeries which attend upon us in this life for ſinne: which being rightly conſidered, are able to draw teares from the ſtonieſt heart. That is it I called *Iacobs* Well, becauſe hee digged it, and in one ſentence comprehended the miſeries of mans life, for which we muſt ſhead theſe teares ſo fully, as nothing can be more. The ſentence you have in *Gen.*47. 9. For being asked of *Pharaoh*, how old he was, his anſwer was *Few and evill have my dayes beene.* Mourne and weepe then for theſe two, becauſe our dayes are fevv, vve muſt dye; and becauſe they are evill, that is to ſay, all the vvhile till vvee dye, vvee are ſicke, vve have no good dayes, nor feele nothing but miſery; ſo that this Well differeth from the former in this; that vvas the conſideration of ſinne, this, the conſideration of the miſery, which attendeth us in this life as a puniſhment of ſinne; and though I know, that many men thinke, they need not goe to this Well, becauſe they have none but good dayes, and hope they ſhall

Iacobs Well.

Iohn 4. 6.

*Gen.*47.9.

live many yeeres; yet I may aske them that queſtion, which the woman of Samaria, in the fourth Chapter of Saint *Iohn*, and the twelfth verſe, asked of Chriſt, *Art thou greater then our Father Iacob, who did drinke of this Well?* Though he had evill dayes, yet I dare ſay, if thou liveſt in theſe dayes, thou haſt and ſeeſt more; and though thou thinkeſt to live long, yet thou will hardly live the dayes which he had ſeene, when he ſaid ſo, for hee was then one hundred and thirty yeeres old. I have not time now to ſay any thing of the fewneſſe of our dayes, I will onely ſpeake of the badneſſe of them: I doe not meane the badneſſe or evill of ſinne in them; for that wee drew teares from the firſt Well, but the evill of vanity which attendeth upon us in this life for ſinne.

Iohn 4.12.

The conſideration of which miſery deſerveth ſo many teares, as that our life (in regard of them) is truely tearmed, *a valley of teares*; into which valley, one no ſooner entreth, when he is borne, but (as *Iob* hath it) he beginneth with teares, and cryeth; ſo that being in this World, we are like *Noah* in the Arke, or like Ilanders, who from no point of their Iland can ſee any thing but waters: ſo looke any where in this life, there is nothing but occaſion of teares, and therefore it were not much amiſſe to make Logicians change their tearmes, and ſay, that *flebile*, or *lachrymabile*, the faculty of weeping, is more mans *proprium*, then *riſibile*, or the faculty of laughing: for wee know, that never was any man but he wept, at leaſt, when he was borne; ſome men there have beene, who for any thing we know, never laughed, as the Fathers all have obſerved it of Chriſt.

I have not time to bid you ſhead teares, for the miſeries

ſeries common to all men, in regard of which, the Saints of God have never thought otherwiſe of this life, then of a valley of teares, as of a place of exile or pilgrimage by *Iacob David*, Saint *Paul*; of a place of ſtrife and warre, by *Simeon*; *Lord, now letteſt thou thy ſervant depart in peace*; as of a priſon and place of bonds, by Saint *Paul*, who accounteth his going out of it, *a being diſſolved, or unbound.* Now how doe men in exile, bonds, or under a warre, behave themſelves? Not in mirth, but mourning, in teares, not in triumphing. I will onely now deſire you to ſhead teares for ſome ſpeciall miſeries of this life.

Luke 2. 27.

Phil. 1. 23.

O, you will ſay, that labour may be ſpared in this place, here are none acquainted with any other miſeries, then thoſe generall ones which humane nature is ſubject to. Here in this City is no miſery, poverty, warre, complaining in our ſtreetes, nor carrying away into captivity: we have our Summer, and our Winter houſes, fulneſſe of bread, beds of Yuory to ſtretch our ſelves upon, wine to make our hearts glad, oyle to make our Faces ſhine, every one of us may ſit under our owne vine and figtree, and eate the fruit of them, therefore let us feaſt and laugh, we have no other cauſe, let them mourne and weepe whom it concernes. O, but ſoft, God hath not done ſo to every Nation: other people in the world feele the weight of all theſe miſeries above-named: we are commanded *to mourne with thoſe that mourne*; we muſt ſhed teares for their miſeries, aſwell as our owne. It is the devils cunning, when he meaneth to ſtop up this Well of teares, to preſent the ſtate of this valley of teares to us, as hee did the eſtate of the land of Egypt to the Iſraelites, to make them remember the rivers and cleere ſprings there, but

Heb. 13. 3.

to forget their ſervitude and taske of making of bricke, to remember their Garlicke, Cucumbers, and fleſh-pots; but to forget their ſtripes and bonds, or to pre-
Matth. 4 8. ſent it unto us, as he did it to Chriſt; take us up to the top of a high mountaine, and from thence ſhew us all the riches, pompe, and pleaſures of the world, but ſheweth us none of the miſeries and calamities of it. But now if any of us from ſome high Mountaine, could but looke downe into this large valley of teares, and there have at once objected unto us all the ſpeciall miſeries and calamities, which men are ſuffering there, to heare there at once, all the ſighes of the ſicke, the tortures and rackings of many mens limbs, both by the hand of Iuſtice and Injuſtice, the lamentable cryings of the poore for want of bread, the faint chillineſſe, and chattering of many one halfe ſtarved with cold; heare the diſconſolate weeping and teares for the loſſe of parents, husbands, children, friends; ſhould ſee the pitifull anguiſh and affliction of ſuch as are condemned to Row in Gallyes, worke in Minerals, to turne in Mills, to ſee how they eate nothing but the bread of ſorrow by weight, and drinke nothing but the water of affliction by meaſure; to heare their unpitied roarings and teares, at the ſmart of their unmercifull laſhings: nay, if you did ſee from thence the miſeries of a beſieged Citie, to heare the roaring of the Canon, the ſound of the Trumpet, and the noiſe of the Drum; to heare the pitifull groanes of men, dying, and wallowing in their blood, or ſwouning in the ſtreets for famine; to ſee the women many times (as the Prophet hath it) to eate their owne children of a ſpan long; to ſee the uncomfortable teares of fathers and husbands, for the barbarous raviſhing

of

of their wives and daughters. If theſe, and millions of ſuch miſeries in the world, were objected to us all at once, and we did but know what men were doing abroad, perhaps it would draw teares from thoſe eyes, which now laugh ſo much. See a little the neceſſitie and vertue of theſe teares for others.

The neceſſitie of theſe teares appeareth, as did the neceſſitie of the former; firſt, by precept; ſecondly, practice: firſt, precept of the Apoſtle, who commandeth us to *mourne with thoſe that mourne*, Ro. 12. 15. of *Iob* 30. 25. *Did not I weepe with him that was in trouble? Was not my ſoule in heavineſſe for the poore?* Of *Iſaiah*, *Ieremie*, all the Prophets, who powred out their ſoules in teares before the Lord, for the miſeries God at any time brought upon his people. But let our Maſter be as the chiefe Mourner in this traine, who ſhead teares for Ieruſalems miſeries, for the griefe of *Lazarus* his friends; for the text ſaith there directly, *Ioh.* 11. 15. that Chriſt was glad for *Lazarus* his death, that his Diſciples might beleeve, ſo that he wept only for his friends ſake, who were then a weeping, to ſhew us the neceſſitie of our teares, and mourning with thoſe that mourne, ſay the Fathers on that place.

Rom. 12. 12.

Iob 30. 25.

Ioh. 11. 15.

Now in ſhedding our teares for others, wee ſhall doe well, rightly to diſtribute them. Shead theſe teares for the ſpeciall miſeries of any men, though they be both Gods enemies and ours, at leaſt in this regard, that they ſhould have deſerved them. Saint *Aug.* 1. *lib. de civit. Dei, cap.* 6. doth highly extoll the fact of *Marcus Marcellus*, which was this: When he was beſieging the famous Citie of Syracuſa, hee got himſelfe up to an high Turret, there to ſee the iſſue of the battell: and when he ſaw the Armies on both ſides in

Aug. de civ. Dei, lib. 1. *cap.* 6.

the fury of the fight, heard the clashing of the Armes, the horrible out-cryes of those that were beaten, saw the flames of the fire which they had cast into the Towne, ascending up towards Heaven, heard the noyse and terrible cracking of the falling of the houses of that ancient City; he could not containe himselfe from teares, as if the battell were going against him, notwithstanding the victory was sure enough on his side, onely because hee did see men, though they were his enemies, endure so much misery. Shall not we have as compassionate a minde, as a Heathen man had, when we heare of the like miseries, which many in the world sustaine, though they were enemies to our State, to our Religion, though they were Papists, nay, though they were Pagans? If his example cannot moove us to be of his mind, yet (as the Apostle speaketh) Philip. 2. 5. *Let that same mind be in us, which was in Christ Iesus*; who, when he came neere the City of Ierusalem, and with his bodily eyes did see the proud buildings, and stately Towers, but with the eyes of his minde did see, that *Titus* and *Vespasian* would not leave one stone of them above another, although they were his utter enemies, and within a weeke were to put him to death, and his iudgements were to come upon them, for this his death and murther, and he himselfe as a just God, was to send that destruction upon Ierusalem, yet was hee so touched with the sense of their destruction, that before they had shed that blood from his veines, for which they were to be destroyed, hee sheddeth first teares from his eies for them. Shead then these teares for such miseries of any men, though your enemies, and Gods enemies.

Phil. 2. 5.

But

But what now if the parties under theſe miſeries be Gods friends, profeſſing the ſame Religion and Worſhip with us? then let us with *David*, and thoſe that were with him, for the burning of Ziklag, *Lift up our voyces, and weepe till we can weepe no more*, 1 Sam. 30. 4. 1 *Sam.* 30. 4. then let us with *Eſay*, 22. 4. cry out, *Turne away from mee, I will weepe bitterly, labour not to comfort mee, for the deſtruction of the daughter of my people, for it is a day of trouble and ruine, and perplexitie, by the Lord God of Hoſts, in the valley of Viſion.* Then let us with *Ieremy*, call for *Rivers and Fountaines of teares*, for the deſtruction of the people of God. Who knoweth not, that God within theſe few yeeres, hath given us juſt occaſion of ſowing ſuch teares? there bee people in the World, profeſſing the ſame Religion with us, who this time foure yeeres did thinke their ſoules as farre from death, as we now thinke ours, whoſe eyes were as dry as ours be now, whoſe feet, as they thought, were as ſecure from falling, as ours are now; but ſince, their feet have ſlipped, their ſoules have taſted of death, their eyes have beene drowned with teares, becauſe of complaining in their ſtreets, and carrying away into captivitie, becauſe the ſword of their enemies hath beene glutted with their fleſh, and made drunke with their blood; and ſhal not we ſow and ſhead ſome teares for them? *Isai.* 22. 4. *Ierm.* 9. 1.

I will adde one ſtep more: What now if theſe miſeries reach not onely to the Profeſſors of the ſame Religion, and worſhip with us, but to the Religion and Worſhip it ſelfe; that the Turke caſteth out not onely Chriſtians, but Chriſt, and placeth in his place *Mahomet*: That the Papiſts caſt out not onely Proteſtants, but place there the Pope, and in the Temple of God

God ſet ûp that Idoll, the Maſſe? O then for that let us powre out teares day and night, let us be ready to weepe and dye. I beſeech you remember the Hiſtory
1 *Sam.*4.13 of *Eli* and his Daughter in Law, 1 *Sam.* 4.13. a meſſenger commeth to tell *Eli* the unhappy newes of the defeate and overthrow, which the Philiſtims had given Iſrael: he was then ſitting upon a ſeate by the way ſide; the Meſſenger commeth in with his clothes rent, aſhes on his head, all his face blubbered with teares, ſo that in his countenance *Eli* might have read the bad newes, yet had he ſtrength to aske them. The Meſſenger anſwers heavily, *Iſrael is fled before the Philiſtims*: that (no queſtion) troubled him, yet he ſate ſtill. What more? *And there hath beene alſo a great ſlaughter among the people:* that (no queſtion) ſunke deeper, yet he ſate ſtill. What more? *Moreover, thy two ſonnes, Hophni and Phinehas, are ſlaine:* ſure, that made a deepe cut in the heart of a father, yet he ſate ſtill. What more? Can there be any worſe then theſe? And Sir, ſaith the Meſſenger, *the Arke of God is taken.* Old *Eli*, who had ſtrength to ſit ſtill all this while, no ſooner heard this, but his ſtrength immediately forſooke him, and hee *fell from his ſeate backeward, and broke his necke, and dyed.* The report of this commeth to *Phinehas* wife, *Eli* his daughter in Law, who was bigge with child, and neere her travell; ſhe hearing the newes of the death of her Husband, her Father in Law, her brother in Law, of the people of God, and taking of the Arke of God, her griefes were above the griefes of Child-birth; for ſhe falleth in labour preſently, and bringeth forth a ſonne; the women about her begin to comfort her, becauſe ſhe had borne a ſonne (which Chriſt ſaith, maketh a woman forget her paine, when ſhe remembreth,

that

that a man-child is borne into the world:) *But* (ſaith the text) *ſhee anſwered not, nor regarded it not*, onely cryed out firſt, *The glory is departed from Iſrael, becauſe the Arke of God was taken, and becauſe of her Father in Law, and her Huſband.* And becauſe the ſtanders by ſhould not thinke, that her griefe for the loſſe of theſe two were alike, correcting as it were her ſelfe, ſhe inſiſteth onely in her lamenting the loſſe of the Arke, and dyeth with that in her mouth, ſaith the laſt Verſe of that Chapter; *Shee ſaid againe, The glory is departed from Iſrael, for the Arke of God is taken*; and ſo ſhe dyed. Wee have heard of late yeeres how the people of God have fled before their enemies, how they have beene ſlaine by them: perhaps ſome of you have loſt your ſonnes in theſe battels, ſome your husbands, ſome your friends; Weepe for that: But alas! the Arke of God hath beene taken in ſome places, the Candleſticke remooved, falſe Lights and Dagons ſet up: Now let our teares fall in great abundance. You have ſeene the neceſſity of them: in one word heare the vertue of them;

1 *Sam.* 4. 19,20.

1 *Sam.* 4. 22

Which is this, *The keeping of the like teares from our owne eyes*; or if that ſhall not pleaſe God, the drawing teares from others eyes, if ever it ſhall pleaſe God to make our caſe ſuch, as theirs is at this time: for they were not the greateſt ſinners on whom the Tower of Siloe fell: but unleſſe we repent, wee muſt alſo looke for judgement: if God find in us compaſſion for their paſſions, he may proove compaſſionate to us, and keepe us from the like paſſions. As therefore Chriſt counteth himſelfe touched, when any of his members is touched; *Saul, Saul, why perſecuteſt thou mee?* Acts 9. 4. So ought it to bee among the

Luke 13. 4.

Acts 9. 4.

members of his body, the griefe of one, ought to bee the griefe of all the reſt. If therefore wee mourne with thoſe that mourne, then doe we draw this precious ſeed of teares from this ſecond Well, which I called *Iacobs* Well, or the conſideration of the miſeries of this humane life.

Our Saviours Well.

THe third Well, from whence you may draw theſe precious teares, is *fons ſalvatoris*, our Saviours Well, a Well ſo deepe and full, as we may draw teares from thence perpetually, and never draw it dry. It is a Well, from whence all the Fathers, holy men, learned men, theſe ſixteene hundred yeeres, have been drawing teares in their mournefull meditations upon our Saviours death and paſſion, which by their ſtiles, it ſhould ſeeme, they have rather written with teares, then with inke. And indeed, who can chooſe but ſow teares, when he ſhall thinke of this man, who as hee was called by the Prophet, *Vir dolorum*, a man of ſorrowes; ſo he might aſwell have beene called, *Vir lachrymarum*, a man of teares; ſo given to them, as that no worldly nor divine ioy, could make him refraine from them.

Foure times we know he wept, and they were all foure ſuch times, as others were, either reioycing for him, or laughing at him: at his birth (no queſtion) he wept, as all other men doe; then were the Angels ſinging: at *Lazarus* his raiſing, the multitude was laughing, becauſe he ſaid, *he ſlept*; this Man of teares weeping: Ieruſalem in triumph ſhouting out *Hoſanna* for joy; this Man of teares weeping: upon the Croſſe, the beholders mocking and ſhaking their heads at him; this man of teares praying and weeping: for the Fa-

Luke 2. 13. *Iohn* 11. 35. *Luk.* 19. 41.

thers

thers expound that place of the Apoſtle in the Epiſtle to the Heb. 5.7. *Who offered up prayers and ſupplications, with ſtrong cryings and teares*; of our Saviours prayer on the Croſſe. What, ſhall no mirth keepe him from mourning? No ſolemnity keepe him from ſorrowing for us, and ſhall we ever forget to ſhed our teares, for this man of teares? (which is my onely apologie vnto you, for thus mentioning his paſſion at this Eaſter ſolemnity.) But why weepe for him? In theſe two regards; firſt, for griefe that he ſhould ſuffer ſo much; ſecondly, for griefe that we ſhould be the cauſe of this his ſo grieuous ſufferings. *Heb.* 5.7.

Firſt, whoſe eyes can be dry, when wee remember the meaſure of his ſuffering, that the Sonne of God ſhould be humbled ſo low, as to be borne of a woman? The earth is but a center to the heauen, and a man or woman, but as a center to the earth; and yet that a centers center ſhould containe him, whom the whole circumference, that is to ſay, the heaven of heavens cannot containe: that at his birth his bed ſhould be no better then a cratch, a bed nothing ſo well furniſhed as that bed, which the poore Shunamite made for *Eliſha*, 2 Kin. 4. 10. for there was neither a table, nor a ſtoole, nor Candleſticke by it. O that he who made the World, and ſpred the heavens like a curtaine, ſhould be caſt in ſuch a bed, as was neither made, nor had curtaine hanging about it! that he ſhould flye by baniſhment into Egypt, vnto whom God gave the ends of the earth for his proper poſſeſſion: that he ſhould be put to faſt, who filleth the hungry with good things, and was that Bread of life, which came downe from Heaven to give life vnto the World, that hee ſhould be tempted of the Diuell, whom he did uſually *2 Kin.* 4. 10

throw out of the poſſeſſed by the word of his mouth: that he ſhould weepe for Ieruſalem, who at his paſſion would not ſuffer the daughters of Ieruſalem to weepe for him; *Weepe not for me, ye daughters of Ieruſalem:* that he ſhould be ſubject to wearineſſe, who is the refreſher of all thoſe that be loaden and wearied: that he through ſenſe of Gods wrath upon him for ſinne in the Garden, ſhould ſweate water and blood, who never knew ſinne, but was that immaculate Lambe of God, who taketh away the ſinnes of the world: that he ſhould be mocked and ſcoffed at, who one day ſhall have the ſinners in deriſion: that hee ſhould bee ſpit upon, who one day ſhall ſpit and ſpue the wicked out of his mouth, as it is *Reve.3.16.* That they durſt ſcourge him with rods, who with a whip of cords not long before, had ſcourged out the prophaners of the Temple: that they durſt bind him, who bindeth Kings in chaines, and Princes in linkes of Irons: that they durſt ſet a Crowne of thornes upon his head, *at whoſe right hand* (as the Apoſtle telleth us) *there ſtandeth a Crowne of immortall glory.*

Luk.23.28. *Matth.11.29.* *Iohn 1.29.* *Pſal.2.4.* *Reu.3.16.* *Iohn 2.15.*

That they durſt put a rod for a Scepter in his hand, *Who with a Scepter of Iron ſhalt cruſh the wicked, and breake them in peeces like a potters veſſell*; *Pſal.2.9.* That he ſhould dye, who was the reſurrection and the life. That he ſhould dye ſo accurſed a death, as to be crucified, who was the bleſſed of the Lord, and hee in whom all the Nations of the earth were to be bleſſed. That hee ſhould bee crucified betweene two theeves, who was the trueſt man that ever was borne, nay, was Truth it ſelfe. That hee on the Croſſe ſhould thirſt, who in the 55. of *Eſay*, calleth unto every one that thirſteth, to come unto him. That hee ſhould have

Pſal.2.9. *Iohn 14.6.* *Eſay 55.1.*

Vineger

Vineger offered him to drinke, who was that tree that ſweetned the waters of Marah. That hee ſhould bee wounded in the ſide, who healeth the Nations, and bindeth up our wounds. That he who was God himſelfe, ſhould aske, why God had forſaken him? can we remember theſe things, and not ſovv teares? can we remember, that his bleſſed Head was pricked with Thornes, and yet doe not our hearts pricke us, at the remembrance of it? that our Saviours hands and feet were ſmitten thorovv vvith nayles, and his ſide with a lance, and yet vve not ſo much as ſmite our breſt at it. That vvith the ſpittings of his enemies, and his owne precious blood and teares, his beautifull face was all marred; and yet our faces not wet with ſo much as one teare for it. That his face for faintneſſe loſt the colour, and yet no mans cheekes grow pale at it. That he ſhould be thus offered a pure Virgin as a ſacrifice, and yet we not doe ſo much, as the Daughters of Iſrael did in remembrance of *Ipthahs* daughter, bewaile it with teares and lamentations. You know, the ſenſeleſſe creatures could not hold, but teſtifie their griefe: the Sunne put on, as it were, a mourning robe for the death of his elder brother, the Sunne of righteouſneſſe; the Vayle of the Temple rent it ſelfe in two, for griefe to ſee its Lord ſo diſhonoured: the ſtones in the ſtreet clave aſunder, to ſee that Stone refuſed of the builders, vvhich vvas the head of the corner, and ſhall vve novv be ſparing of our teares?

Dearely beloved in the Lord, vvhen I conſider, hovv at the paſſion of the Sonne of God, the reſt of the creatures did teſtifie their griefe, but yet our hard hearts cannot ſend forth a ſigh, nor our eyes a teare; I am ready to allow of the force and ſtrength of

Bonaventures Meditation on *Ezech.36.26.* and almoſt begin to ſay Amen to his petition. The Lord there thus promiſeth to his people; *I will take from you your hearts of ſtone, and give you hearts of fleſh:* No, Lord (ſaith he) I will have none of that change, give me rather a heart of ſtone, then a heart of fleſh: for in the
1 *Kin.*13.5. 1 *Kin.*13.5. at the voyce of the Prophet, the ſtones of the Altar rent aſunder; but the heart of *Ieroboam* remained vntouched: and when thy Sonne my bleſſed
Matth. 27. 51. Saviour ſuffered, *The Vayle of the Temple rent it ſelfe in two, and the ſtones of the ſtreete did cleave themſelves aſunder: Matth.*27.51. yet the hearts of the Iewes remained untouched; therefore Lord (ſaith he) give me rather a heart of ſtone, then a heart of fleſh. Let us not (I beſeech thou) bee ſlow to draw teares out of this Well.

*Luk.*23.28. O, but Chriſt hath forbid us, *Weepe not for me, yee daughters of Ieruſalem, Luk.*23.28. But, O Lord, thou couldeſt have taken no ſuch ready courſe to make us weepe, as to forbid them then to weepe, for how can wee (alas) but weepe to remember that thou thy ſelfe diddeſt weepe for Ieruſalem, and yet that thou wouldeſt not ſuffer the daughters of Ieruſalem to weepe for thee: that thou makeſt ſo ſmall account of thy ſelfe, in regard of vs, that thou canſt not chooſe but weepe, when thou conſidereſt, that in Ieruſalem, there ſhall not bee left ſo much, as one ſtone upon another; and yet thou wilt not conſent, that the daughters of that traiterous City ſhall weepe, to ſee thee keepe not ſo much as one drop of blood by another? weepe then firſt for the meaſure of his paſſion.

Oh but ſecondly, grieve and weepe much more, that wee were the cauſe of all this his ſuffering: you

are

are deceived, if you thinke it was either the hands, or tongues of Christs enemies, that did crucifie and revile Christ, so much as our sinnes did. Not all the hands of the souldiers could have done it; he said no sooner to them; *I am he, but they fell dead to the ground,* *Iohn* 8.6. *Iohn* 8.6. What was it then? heare the Prophet, *Propter scelus populi mei percussi eum*; heare the Apostle, Sinners doe *crucifie againe unto themselves the King of Glory, and make a mocke of him,* *Heb.* 6.6. What our sinnes doe now, they did then; the Iewes cryed out, *Crucifie him, crucifie him*; their malice was so great, that if it had been possible, they would have had him twice crucified; and they had their wish, for they did it once with their hands, and we did it once with our sinnes: let us shead teares for that. *Heb.*6.6. *Luk.*23.21.

The necessity and vertue of these teares, drawne from our Saviours Well, see both at once in one word: because we must be like Christ, that sheweth the necessity of them; and they make us like Christ, that sheweth the vertue of them; if the head weepe, the hand must not play, nor the foote dance; and if the members condole, when the head weepeth, it maketh the members like the head. Remember *Vriahs* answer to *David,* when he would have had him gone home to rejoyce with his wife: *Doth my Lord and Captaine Ioab, and the Hoast of the Lord lye abroad in tents, and shall I goe home and rejoyce with my wife?* 2 *Sam.*11.11. Did our head weep, and shall not our eyes shed teares? let it be the answer wee make to all the pleasures and vanities of this world, when they would perswade us onely to laughter, and to forget teares. And thus much of the teares which wee may draw from this third Well, which I called our Saviours Well. *Sam.*11.11.

The

The Well of Life. THE fourth Well, I called the Well of Life, or Gods Well; *With thee is the Well of Life,* Psal. 36. 9. How can wee out of this Well draw teares? Even becauſe wee cannot come at this Well. Let us weepe, becauſe in this life we are forced to ſit by the waters of Babylon, and are yet ſtrangers, and as it were, baniſhed and barred from being ſatisfied with the pleaſures of that River, which gladdeth the Citie of God. Alas, if we did conſider that our Countrey were Heaven, and did apprehend this place here below, to be our priſon, or place or baniſhment, the leaſt abſence from our Countrey would draw teares from our eyes, and ſighes from our hearts, with *David,* Psal. 120. 5. *Woe is mee that I ſojourne in Meſech, and am conſtrained to dwell in the Tents of Kedar. Theodoret* expounding that place, obſerveth, that *Kedar* was the other ſonne of *Iſmael,* and that they who were deſcended of him, did dwell not farre from Babylon; who calling to minde, that their father *Iſmael* was caſt out of *Abrahams* Family, did live like exiles, and bewaile their baniſhment out of their fathers Houſe, the Houſe of *Abraham.* What ſhould we doe then, when we conſider our long abſence from *Abrahams* boſome, and our being baniſhed like our father *Adam,* for a certaine time, from the heavenly Paradiſe? Doe you remember how the Iewes behaved themſelves in the 137. *Pſalme,* in the time of their exile and captivitie, while they ſate by the Rivers and Waters of Babylon? they wept, would not be comforted, hanged up their Harpes and Inſtruments. What are the waters of Babylon, but the pleaſures and delights of the World, the waters of confuſion, as the word ſignifieth? Now when the people of God ſit by them,

Psal. 36. 9.

Psal. 137. 1.

Psal. 120. 5.

Psal. 137.

that

that is to ſay, doth not careleſſely, but deliberately, with a ſettled conſideration, ſee them ſlide by and paſſe away; and compareth them with Sion, that is to ſay, with the unconceiveable rivers of pleaſure, which are permanent in the heavenly Ieruſalem, How can they chuſe but weepe, when they ſee themſelves ſitting by the one, and ſojourning from the other? And it is worthy your obſerving, that notwithſtanding the Iewes had many cauſes of teares; the Caldeans had robbed them of their goods, honours, Countries, libertie, parents, children, friends; the chiefe thing for all this, that they mourne for, is their abſence from Sion; *We wept, while we remembred thee, O Sion*; for their abſence from Ieruſalem. What ſhould we then doe for our abſence from another manner of Ieruſalem? theirs was an earthly, old, robbed, ſpoyled, burned, ſacked Ieruſalem; ours a Heavenly new one, into which no Arrow can bee ſhot, no noyſe of the Drum heard, nor ſound of the Trumpet, nor calling unto battell: who would not then weepe, to be abſent from hence?

The neceſſitie of theſe teares you may eaſily ſee, becauſe God giveth none of the water of the Well of Life; that is to ſay, eternall happineſſe, but to ſuch who by the importunitie of their teares doe begge it, and obtaine it of him. The vertue of them is ſeene, becauſe the Saints who ſought heaven with theſe teares, obtained it. *David, whoſe meate day and night were his teares, while they ſaid unto him, Where is thy God? whoſe heart brayed, panted and fainted, after the living God,* Pſal. 42.3. The woman of Samaria, who after ſhee had heard Chriſt talke not above three or foure words of the water of this Well of Life, made it her Pſal 42.3.

Ioh. 4. 15. preſent ſuite; *Lord, evermore give mee to drinke of theſe waters,* Iohn 4.15. *Peter,* who after he had ſeene a little of the glory of that Countrey, made it his next ſuite;
Mat. 17. 4. *Lord, it is good for us to be here, let us build three Tabernacles.* Saint *Paul,* who after his rapture into that Coun-
2 *Cor.* 5. 2. trey, made it his onely moane, that *While we dwelt in*
Phil. 1. 23. *the bodie, we were ſtrangers from the Lord,* and *did ſigh, till he might be diſſolved, and be with Chriſt.* All theſe mens longings have beene ſatisfied, and that King-dome which with teares they have ſought; God (wi-
Rev. 21. 4. ping all teares from their eyes) hath beſtowed upon them. And this is all I have time to ſay of the fourth Well, the Well of Life.

Theſe now are the foure Wells, from whence we may draw theſe teares, this precious Seed, which heere wee are commanded to ſowe. Though prophane men thinke theſe teares, but the badge of hypocrites; yet know, that *David* did ſowe them, who was none, but a man according to Gods owne heart; That they proceed out of childiſhneſſe and ſimplicitie, yet *David*
Pſal. 119. did ſowe them, *who was wiſer then his Ancients and*
99. 100. *Teachers:* though they doe account them womaniſh, and ſignes of weakeneſſe; yet *David* did ſowe them, who had the heart of a Lion, and was one of the Worthies, and valiant men of Iſrael. Though they thinke they proceed of idleneſſe and lazineſſe; yet did *David* ſowe them, a man as full of buſineſſe, both in peace and warre, as ever was any. And if *Davids* example will not ſerve the turne, remember Chriſt, the Sonne of *David*, one farre beyond all the exceptions, wherewith prophane men uſe to charge the precious teares, which wee are to draw from thoſe foure Fountaines. So that as from the bitter flowers

of

of Womewood, by the Art of diſtilling, and heat of the fire, ſweete and wholeſome moyſtneſſe and waters are diſtilled; even ſo, from the bitter conſideration of our ſinnes, miſeries for ſinne, the bitter paſſion of Chriſt, and our abſence from God, by the fire and heate of Gods Spirit, and this aire of ſpirituall ſorrow and weeping, doe droppe and diſtill teares of farre more vertue and vigour, then all the waters you uſe to diſtill, which you make ſerve for ſo many purpoſes. *Simile.*

O ſweet waters! O precious ſeed! O divine teares! What can you not doe? You whom God maketh ſo great account of, as that hee putteth you in his owne bottle? You which keepe us from everlaſting teares, weeping and gnaſhing of teeth? You that make fat, and fertile our hearts like that Fountaine which came out of Paradiſe, *Gen.*2. and make them bring forth a plentifull harveſt of joy? You that both quench our thirſt, and coole our concupiſcences? for as when wee are thirſty, we runne to the Well; and when our houſes are on fire, we runne to the water; ſo theſe teares both lay our thirſt, and coole our luſts. You that doe raiſe up our ſoules towards heaven, as the waters of the Deluge did lift up the Arke; for the peoples teares by the waters of Babylon, brought into their minds the remembrance of Sion? You that are the *viaticum*, or proviſion at our death, when we are travelling to our everlaſting home, as you were to *Iphtahs* Daughter, *David*, *Iob* and *Ezekiah*, who upon the ſentence of his death, turned himſelfe to the wall and wept? You blood of our ſoules, which cry lowder in the eares of God, then either our ſinnes, or the blood of *Abel*; and therefore in our language is called a crying, who

*Pſal.*56.8.

Gen. 2.

*Gen.*7.17.

Eſay 38. 2.

*Heb.*12.24.

next to the blood of Christ speake best things, who never hold your peace, though you want tongues, and teach our eyes to speake powerfully to the Lord,
Lam.2.18. Lament. 2.18. *Ne taceat pupilla oculi tui*; *Let not the apple of thine eye hold its peace, or take rest.* Of you I will say no more, for such is the sweetnesse and force of your owne eloquence with God, that whatsoever the most eloquent tongues, or happiest pennes can say, or write of you, it is farre beneath your worth. Happy is the man who hath his bottle full of you, and his eies running over with you: for you are the precious seed here spoken of; *They that sow in teares.* And thus much of the first thing in the first season, the seed to be committed, *Teares.*

The manner of committing the seed.

NOw secondly, see the manner of committing this seed, it must not be thin, or niggardly scattred, but sowed plentifully, else our Harvest shall be no reaping, but a gathering: *for he that soweth sparingly, shall*
2 Cor.9.2. *sparingly reape:* as the Lord in the parable of the Gospell complained of the reapers, so may we now of the
Mat.9.37. sowers; he complained, that the Harvest was great, but the reapers, or labourers few.

We may on the other side complaine, that the seed is great: here is seed enough, never more matter and cause of teares, but the sowers few, few that plentifully shed and powre them out. Many now and then will drop a teare upon the present occasion; as in extremity of heate, you shall see sometimes a few drops of raine, or a few prodigious drops of blood to fall: but you know the verse, *Gutta cavat lapidem non vi, sed sæpe cadendo:* teares will never sinke into our stony hearts, but by oft falling, as we see drops doe hollow stones. And

who

who is there among us, that doth thus ſow them? We muſt ſhed them often, and many at a time, often, *Day and night*, ſaith *Ieremy*, without taking reſt to our eyes, *ne taceat pupilla oculi tui:* day and night, ſaith *Dauid, and many at a time*; So many as will fill Gods bottell, ſo many as you may waſh your bed, and water your couch with them at a time, ſo many as may ſerve a man for meate and drinke. *They were my meate* (ſaith *David*) *and I mingled my drinke with teares.*) As many as would ſerve to waſh ones feete with *Mary Magdalen*; or if we cannot attaine to that meaſure of ſpirituall moyſture and perfection of teares, with thoſe holy men and women: yet let us doe that which the ſtrict letter of the Text requireth of us; *let us ſow them*, obſerve a ſeede time for them; that is to ſay, ſet out ſome certaine times and ſeaſons for the ſowing of them, principally thoſe which the Church hath, or ſhall ſet out; but every one his owne times, and ſeaſons too, according as he feeleth his owne wants, or is touched with the ſenſe of others miſeries, eſpecially the Church of God.

Pſal. 6. 6. *Pſal.* 42. 3. *Pſal.* 102. 9.

I doubt not, but that ſome ſuch ſowers there are; and theſe are they that ſtand in the breach, and that the wrath of God doth not burne among us, as it doth among many, perhaps leſſe deſerving then we: no queſtion, a good part of the cauſe is, the ſeed of theſe ſowers, the many teares of theſe men of teares, which they throw upon the devouring flames of wrath, which are gone forth from the Lord, the number of which teares, vnleſſe they be increaſed, and in this combuſtion of Chriſtendome, we will ſhew our ſelves as ſwift in running to the foure Wells above mentioned, as we can be forward to run and ride, if we heare but

of any new upſtart Well in the Countrey, and from them bring pales full of teares to quench this flame, the fire may goe on, and as now it is in our neighbours houſe, ſo next it may take hold of ours.

Now as all are bound to ſowe theſe teares, ſo they
Mat.13. 3. eſpecially, who in the Parable of the Sower, *Matth. 13.3.* are deſigned by that name, I meane, Gods Miniſters: for if the ſeed in that Parable, be the Word of God, then the ſowers muſt be the Miniſters of that Word. The Seers and Watchmen of Iſrael, as they ought with *Ioel, Ieremy*, and the reſt (if from the Towers of Sion they ſpie any fire approaching vntò it) to call to all the people of God for teares, to meete and quench the flame: ſo they ought firſt to powre out their owne teares; *ſi vis me flere, dolendum eſt primùm ipſi tibi.* Where onely by the way, note how much thoſe Miniſters and ſowers are miſtaken, who uſe to ſow and preach the Word of God, not in teares, but in laughter, and thinke they ſow beſt, when their wit makes the people laugh. But alas, it were more wiſedome to make them weepe. From this kind of ſowing, they ſhall reape but ſmall joy from the fruite of their Auditors, and leſſe joy in their owne conſciences from the remembrance of it, when they ſhall lye upon their death-beds. Now I have done with the ſeede-time; *They that ſow in teares.* I come to the Harveſt, and will diſpatch it more quickely: *Shall reape in ioy.*

The Harveſt.

IN which, as I told you, we muſt take notice of three things: Firſt, the *Corne, Ioy:* Secondly, the manner of gathering it, *Reaping*; they ſhall reape. Thirdly, the Reapers, *they*, that is to ſay, the *Sowers.* For the Corne, *Ioy*, as I told you, that wee were to be choyce in the

the ſeed: All teares not to bee ſowne; ſo not every Ioy here to be reaped, nor expected. As I told you of three ſorts of teares, ſo I pray you take notice of three ſorts of Ioyes. *Three ſorts of ioyes.*

1. Firſt, ſenſuall joy, not that it is a Ioy indeed, but becauſe men call it, and account it ſo: for it is a beaſtly ſenſuality and voluptuouſneſſe, and though it doth ariſe from the externall ſenſe, yet becauſe it ariſeth onely from ſenſe, it is againſt all ſenſe, that it ſhould be called joy, and may as well bee called a ſenceleſſe, as a ſenſuall joy.

2. The ſecond joy, is humane or worldly joy, whereby a man is delighted with vertue, and honeſty, by the naturall or reaſonable contemplation of them: neither of theſe joyes be that joy you muſt heere looke to reape; for Chriſt hath promiſed theſe joyes to the World, *Mundus autem gaudebit*; but the World ſhall rejoyce: a world full of theſe joyes will never make a Harveſt; for though to the ſence they ſeeme to grow fairer and higher then true Ioy, yet when you come to the harveſt-field, they proove but wilde Oates, which many times grow higher then the Corne; or like the gawdy flowers among the Corne, which rather diſgrace it, then grace it, and proove both the corne to bee naught, and the ground barren; theſe joyes be ſuch, as the Mower filleth not his hand with them, nor the gleaner his lap. *Iohn* 16. 20.

3. The third joy then, and that which is here meant, is ſpirituall, which ariſeth from the injoying of God and ſpirituall things, and it is called ſpirituall joy, both becauſe it is apprehended and perceived not by our ſenſes, but by our ſpirits, but eſpecially becauſe the Spirit of God begetteth this joy in us, and is the cauſe of

Iohn 14.16. of it, who therefore is called the *Comforter, or bringer of joy.*

Diuision of ſpirituall ioy.

NOw this ſpirituall joy is twofold, here and hence: firſt, in *via*; ſecondly, in *patria*: Firſt, the joy which we feele while we are upon our way or journey in this life; and ſecondly, the joy we ſhall feele, when we are come to our journies end, in the life to come, both of which we ſhall reape from teares; the one we may for diſtinctions ſake call ſpirituall, the other heavenly joy; the one, the firſt fruits or earneſt of the Spirit, the other, the harveſt or whole ſumme: for whereas in other harveſts, the gleaning followeth, but in heaven there is no gleaning, but all harveſt, God is there all in all; therefore God here before beſtoweth upon us ſomething anſwerable to a gleaning; he beſtoweth upon us here ſome eares of this Corne, till the har-

*Luk.*15.18. veſt be ripe; the one is, the joy which the prodigall conceived, when hee thought but of returning to his

*Ver.*22.*&c.* father; the other, the joy of kiſſing, weeping, falling on his necke, feaſting, and muſicke, which he conceived upon his meeting with his Father: the one, the bunch

*Num.*13.24 of grapes, which *Ioſhuahs* Spies brought to ſhew the goodneſſe of the Land; the other, the whole Vintage,

*Exod.*3.8. *The milke and honey wherewith the Land overfloweth.* In a word, the one is our joy, which may enter into vs, becauſe it is not without meaſure; the other, our Maſters joy, which is ſo great, as it cannot enter into vs, but we muſt enter into it, *Enter into thy Maſters joy.* In a word, looke how great difference there was betweene the firſt fruits, and all the reſt, which was the Maſters, or the Owners of the ground, ſo much difference is betweene our joy heere, which the Scripture

ture calleth, *Primitiæ Spiritus, The first fruits of the Spirit,* and our joy hence, which is the Owners, and Masters owne; and therefore is called, *Our Masters joy.* The obiect of both these joyes is the same, God and heavenly things; but our joy here, ariseth from our being united to these obiects by hope and faith; but our joy hence, shall arise from our actuall being united to them, by vision, comprehension, and fruition; so that looke how much enjoying is above hope, and sight above faith, so much shall our joy hence bee above that which is heere; which I speake not for the vilifying of our joy here, but for the magnifying of our joy heareafter; I will speake a word of either. Rom. 8. 23.

A world of joyes we have here, according to the number of the severall objects, which the Spirit of God maketh vs to take delight in, according to which number of objects, we have so many severall straines of joy; to speake of all which, were to slip from the proper place of my Text, and to fall into the common place of joy, the joy which in this life you shall reape, by the warrant of my Text, is fourefold, according to the fourefold seed of teares, which I directed you to draw from the foure Wels; I will but name them. *Ioy in via.*

From *Adams* Well, that is to say, teares for our sinnes, we reape here the joy, first, of the forgiveneſse and remission of them all, which is not onely a joy, but a blessedneſse, *Psal.* 32. 1. *Blessed is the man, whose sinnes are remitted.* The Publican found more joy in this, that after his teares and smiting of his breast, he returned home justified, then the Pharise did in the enumeration of all his gifts and goodneſse; and *Mary* 1.

Magdalen found more comfort in that one ſentence of Chriſt after her teares, *Thy ſinnes are forgiven thee*, then ever ſhee did in all the gifts and pleaſures of her Lovers. Chriſt called health and other gifts which hee beſtowed upon men, by this name, as he told the ſicke of the Palſey, *Mark.* 2. 5. after his cure, *Thy ſinnes are forgiven thee:* as if that ſhould bee his chiefe joy: if there were no more joy, here is recompence enough for all thy mourning. From the teares we draw from *Iacobs* Well, that is to ſay, for the miſeries of humane life, wee reape a ſecond joy, which is the joy of content, for they make us content with that little God giveth us here, becauſe wee ſee this life a vale of miſerie, and that the more men have, the more miſery they have with it. Now for one to be content with his preſent eſtate, it is not onely a great joy, but ſo great a gaine too, as that without it (as it ſhould ſeeme by the the Apoſtle) godlineſſe it ſelfe were no gaine: *Godlineſſe is great gaine, if a man be content with that he hath.* From the teares which we draw from the third Well, that is to ſay, our Saviours Well, wee may reape a third joy, and that is no leſſe then the joy of our ſalvation, as it is called by the Pſalmiſt, 51. 12. *Reſtore unto mee the joy of thy ſalvation:* and to the waters of this Well, we have an expreſſe promiſe of joy annexed, Eſay 12. 3. *With joy ſhall yee draw water out of the Wells of ſalvation.* Here is a joy indeed, for a condemned man to be delivered from, I cannot tell how many ſentences of death, temporall and eternall curſes here, and being curſed hereafter, and that with no leſſe price, then by the bitter death and paſſion of the Sonne of God. This may well be called, The Ioy of ſalvation. Shee that was ſaved from leaſt, found great cauſe

Mark. 2. 5.

2.

1 *Tim.* 6. 6.

3.

Pſa. 51. 12.

Eſay 12. 3.

of

of joy, I meane *Mary*, whose *spirit rejiyced in God her Saviour.* Luke 1. 47. And hee that thought hee was saved from most, Saint *Paul*, who reckoned himselfe the greatest sinner, found so much joy in it, as he resolved never to rejoyce, nor glory in any thing else, but in the Crosse of Christ. Gal. 6. 24. From the teares which we draw from the fourth Well, that is to say, the Well of Life, we reape a fourth joy, the joy of hope; Of what? Of inheriting our Countrey, for our absence, from which wee wept so much; and if it were not for this hope, the heart would breake. It was this joy, the joy of hope of looking after the recompence of the reward, which made the Martyrs so merry; from this ioy of hope came their reioycing, singing, kissing of the stake, as it is reported of *Theodorus* that young man, who when by *Iulians* command, hee was dragg'd to most terrible tortures, hee is said so to have sung and reioyced, as hee made his very torturers to blush; hee perswaded some almost, others altogether to become Christians. I can stay no longer on these ioyes, because the *gaudium magnum*, the great Ioy is yet behind. 4.

Onely let mee tell you this, that the least of those Ioyes is worth all your teares, and the least drop of them is worth a Sea of all sensuall and worldly ioyes; and indeed to speake of these spirituall ioyes, to such as have not felt them, is ridiculous, because they are knowne by apprehension, not by discourse, and to them who have felt them, it is needlesse to discourse of them; for this doctrine is better learned by one experience, then by a hundred rules; as one will know more of the sweetnesse of honey by one taste of it, then by a hundred disputations and discourses of it. In

this point only, if there were no more, it is worth all worldly ioyes: it is *purum putum gaudium*; a ſincere and ſound ioy: ſo are not worldly ioyes, they are but ſhadowes and figures of things wee take them to bee.

1 Cor.7.30. 1 Cor.7.30. *Let them that rejoyce, be as if they rejoyced not; and them that marry, be as if they married not; and they that buy, as if they poſſeſſed not; for the ſhadow of theſe things paſſeth away.* The Fathers on that place have made this obſervation, that the ioyes of this world are but *quaſi*, as if they were ioyes, not ioyes indeed, but ſhadowes or figures; they are, as it is

Iſaiah 29.8. in the nine and twentieth Chapter of *Eſay*, and the eighth verſe: *As when a hungry man eateth in his*

Dan.2.31, 37. *dreame, but when he awaketh, his ſoule is emptie:* as *Nebuchadnezzar* did ſee the glory of the world, but it was in a dreame. Next, this ſpirituall Ioy is a ſincere ioy, becauſe as it is all ioy, ſo it is alwayes ioy; any croſſe or affliction will daſh out a worldly mans ioy:

Dan. 5.5,6. *Balthaſars* ioy daſhed out with a daſh of a pen upon

Act. 12.23. the wall; *Herods* ioy daſhed with a few Lice and Vermin; worldly mens ioyes lie in the power of others;

Iohn 6.22. but (ſaith our Maſter, of ſpirituall ioy) *no man ſhall take your joy from you:* It is increaſed rather, then impaired by death it ſelfe, as I told you in the Martyrs; or by

Acts 5.41. ſcourges, as in the Apoſtles, who reioyced, *that they were thought worthy to ſuffer for the name of Chriſt:* So worldly ioyes are but like Townes and Countries, finely painted in the Map, which as with a little water any one may wipe out; ſo are they quite wiped away by the water of affliction: and if there bee no croſſe to daſh out worldly ioyes, they will daſh out themſelves: for they are all, ſaith *Greg. Nyſſen.* in his fift Homily on *Eccleſ.* written in water, which retaineth

Greg. Nyſſ. hom.5.in Eccleſ.

no

no print of that which passeth thorow it: *nam voluptatis cujusque cessante operatione cessat & sensus*, when that is gone in which worldly men ioy, their ioy is gone. It is not so with spirituall ioy, which reflecteth backe upon it owne acts and obiects. When wicked men delight in sinne, they reioyce for the time; but when they remember what they have done, that reflecting upon it, grieveth and troubleth them, Proverbs, 14. 13. *The end of their mirth is heavinesse*: but a godly man is ioyed, not only when hee reflecteth upon any ioyfull action, but when he remembreth his griefe and sorrow, and reioyceth even in the remembrance of his sufferings. As *Samson*, Iudg. 14. 8. being set upon by a Lion slew it; and after a few dayes going to looke upon it, found a swarme of Bees and Honey-combes in it: So godly men, when they reflect upon their temptations and crosses, finde ioy and sweetnesse in the remembrance of them. I have done with the Ioy which wee shall reape here from our teares; let us speake a little of the Ioy of Heaven, which one day wee shall reape hence from the same teares: for he that draweth teares from the foure forenamed Wells, shall be sure one day to reape eternall ioy.

Prov. 14. 13.

Iudg. 14. 8.

OF which Ioy, I know not well what to say, so much hath beene said already, and yet nothing hath beene said: in my expression of it, I would gladly take a new course, and onely tell you this of it, that it cannot be expressed. Heare Saint *Augustine*, he telleth us, that one day, while hee was about to write something upon the eighth verse of the thirtie sixt Psalme, which is this; *Thou shalt make them drinke of the Rivers*

Ioy in Patria.

of thy Pleaſure; and he was almoſt ſwallowed up with the contemplation of theſe Heavenly Ioyes, that one called him very lowd by his name; and inquiring who it was, he anſwered; I am *Hierome*, with whom in my life time thou hadſt ſo much conference concerning doubts in Scripture, and am now by experience, beſt able to reſolve thee of any doubts concerning the Ioyes of Heaven: but onely let mee firſt aske thee this queſtion: Art thou able to put the whole earth, and all the waters of the Sea into a little pot? No more is it poſſible that thy vnderſtanding ſhould comprehend the leaſt ſhadow of theſe Ioyes. Will you heare *Paul* tell us, that he cannot expreſſe them? 1 *Cor.*

1 Cor. 2.9. 2.9. *Eye hath not ſeene, nor eare heard, neither have entred into the heart of man, the things which God hath prepared for thoſe that love him.* The eye can ſee very far: I will not ſtand to tell you, how far the Opticks tell us that a man may ſee, having all advantages: but it is certaine, that a man may ſee wonderfull farre in the night, becauſe he may ſee the Stars of the Firmament; which are ſo farre diſtant from us, that *Philo* (laughing at the folly of the Babyloniſh builders) affirmeth, That a Milſtone would be foure hundred yeeres in falling to the earth from the Spheare of the Moone: and Aſtronomers, That it would be fifteene hundred yeeres a falling from the firmament, where the Starres are. And yet though our eye can ſee thus farre, yet it cannot pierce into this Ioy: he goeth on to the eare, which extendeth it ſelfe a great deale farther then the eye, which onely looketh upon things preſent, but by our eare we know things paſt, the glory of all the Monarchies and Empires that are paſt, the glory of all things that now are, and all the things which are fore-

told

told ſhall be; and yet our eares have never heard of any thing like this Ioy: he goeth on; *neither hath entred into the heart of man to vnderſtand*: That is more then both the former, the eye apprehendeth things preſent, the eare things paſt, preſent, and to come, they goe no farther: but the vnderſtanding apprehendeth things that are, and are not, and by a divine power calleth things that are not, as if they were: *diſputat de quolibet ente & non ente*; it imagineth Mountaines of gold, and heaven to be a place of infinite Ioy: and yet the heart of man cannot comprehend this Ioy. Sure theſe are great expreſſions of the Apoſtle: Can we find no other way to know this Ioy? As *Moſes* and *Ioſhua* ſent out ſome Spies to ſpy the Land: ſo we have two ſpeciall men in Scripture, who have ſpied this Ioy; *Iohn* in a viſion, *Paul* in his Perſon: Can they tell us nothing of this Ioy? Yes, *Iohn* telleth us ſomething of it, but his expreſſions are darke, in regard of the light that is there; for he expreſſeth it by flouds, Rivers, Mountaines, Mettals, ſtones, all which are but materiall things, and whatſoever he ſaith, is not good enough to be a ſhadow of this Ioy: and S. *Paul* is forbid to tell us what he heard, and was ſo raviſhed with that he did ſee, as that he is confounded, and can ſay nothing of it: nay, not ſo much as now fourteene yeers after he was there, tell us whether he was there in the body, or out of the body: it muſt be a great joy which ſo dazelled him. When men ſee things in a dreame or viſion, then they thinke they ſee them in the body; but reſtored againe to themſelves and ſenſes, they know that they did not ſee them in the body: but the Apoſtle fourteene yeers after, cannot tell whether he ſaw that ioy in the body, or out of the body. Now after theſe great expreſſions of the impoſſi-

Numb. 13. 18.

2 *Cor.* 12. 3.

bility

bility of expreſſing it, I will never goe about to doe it: onely I will give you a taſte of it by this one drop: one drop of this joy, is able to quench all the fire that burneth, to dry and ſtop all the teares, weeping, and gnaſhing of teeth, which is in hell; the rich glut-
Luk. 16.24. ton in hell deſired *Abraham* to ſend *Lazarus* with one drop of water to coole him. From whence we muſt not inferre, that the paines of hell are ſo little, as they may be quenched with one drop of water, but rather make this ſafe inference, that one drop of that water where *Abraham* and *Lazarus* were, is of ſuch infinite power and ſweetneſſe, that if it could be but dropped into the flames of hell, it would quench them all. The greatneſſe of this joy may be comprehended in theſe two words; in the fulneſſe of the object, and in the fulneſſe of injoying this object. The objects are many, but the ſumme of all is God, whom we ſhall ſee face to face, and in him all the joyes and goodneſſe which is in heaven with him: for as looking in a glaſſe, we ſee the glaſſe, our ſelves, and all things about it; ſo in that glaſſe of the Trinity, we ſhall by a beatificall Viſion, ſee the glory of the Trinity, ſee our ſelves, and our owne glory, and all the Angels, Saints and pleaſures of heaven, which are round about that Trinity. And as our joy ſhall bee full, in regard of the fulneſſe of this object, ſo it ſhall be full, in regard of our fulneſſe of injoying it; we ſhall feele this joy with all our powers and faculties; and never have done feeling it, ever beholding, though alwayes ſatisfied; ever drinking and yet ſtill thirſting, *non per ſitim ſiccitatis*, ſaith the ſchoole, *ſed per ſitim ardoris & deſiderij*: not with any thirſt of drineſſe, but with the thirſt of deſire. This is all I will at this time ſay of the joy of heaven.

But

But now how come we to reape this joy from our teares? It is a thing that both ſtandeth with reaſon, and with good juſtice: with reaſon, for as ſweet Spices, when they are burnt in the fire, or beaten in the Morter, ſend forth their ſweet ſmell and ſavour: ſo after our teares and griefe, God may well ſend us this pleaſure and joy; with Gods juſtice and goodneſſe it ſtandeth, that thoſe ſoules which have refrained themſelves from worldly delights, which cannot be without ſome ſorrow and ſadneſſe, ſhould one day bee filled with joy and gladneſſe; that thoſe veſſels, which for the injoying of God, did empty themſelves of all joy here, ſhould run over with joy in heaven, that as *Ioſeph* (*Gen.*45.) after he had uſed his brethren a little roughly at firſt could hold himſelfe no longer, but muſt needes over-joy them, with making himſelfe knowne to them: ſo Chriſt our elder Brother, after he hath uſed us here a little hardly under the rod, and made us ſhead many a ſalt teare, ſhould ſhew us himſelfe in heaven, wipe thoſe teares from our eyes, and fill them with joy and laughter. Though you ſee therefore the children of God in teares, nay and perhaps in blood, both broken-hearted, and broken-boned; deſpaire not for all this, but that one day you may ſee them ſhine in joy, like the bright Starres of the Firmament. When you ſee one in the ſtreets from every dunghill, gather old pieces of ragges and clouts, little would you thinke, that of theſe rotten ragges beaten together in the Mill, ſhould bee made ſuch pure fine Paper, as afterwards wee ſee: and ſo from teares wee doe not expect pure joy, which notwithſtanding is the pure Corne we are promiſed here from this ſeed of teares. I have done with the Corne, joy;

*Gen.*45.2,3, 4.

Dan. 12.3.

now I come to the manner of gathering it, which is, reaping.

The Reaping.

IF wee have not ſcattered, but ſowed, wee ſhall not gather or gleane, but reape, that is to ſay, looke how farre the corne which the husbandmen receive in harveſt, doth exceed the ſeed which they did ſow in ſeedtime, ſo farre ſhall the joy which we ſhall reape, exceed the teares which we did ſow. When God ſuffereth us to ſorrow, hee ever keepeth in his hand, and ſuffereth teares perhaps, to enter into our ſoules, but not to goe over our ſoules; but in beſtowing his mercies and joyes, he ever ſtretcheth forth his hand, *& ſemper*, ſay Divines, *præmiat ultra condignum*; he filleth
Iſai. 40. 12. our cup full, and maketh it to runne over, *Iſai.* 40. 12. God is ſaid to meaſure the waters *pugno*, with his fiſt, and to meete out the Heavens *palmo*, with his ſpanne. By the Waters, you know, in Scripture, is often meant ſorrow and afflictions; and by the heavens, the joyes and rewards due to the righteous. When therefore he meaſureth out our teares and ſorrowes, he doth it *pugno*, with his fiſt, that is to ſay, his hand cloſed and contracted; but when he meaſureth our joyes and conſolations, he doth it *palmo, explicatâ manu*, with his ſpan,
Iohn 16. 16. and open hands: ſaith our Maſter; *A little while and yee ſhall not ſee me, and againe, a little while yee ſhall ſee me, for I goe unto my Father.* The Apoſtles were to mourne and faſt for the abſence of the Bridegroome, and their Maſter, to wit, all the time of his being dead and buried in the Grave, and then afterward they were to ſee him from his Reſurrection untill his aſcenſion, or going to his Father. So there was *modicum abſentiæ, & modicum præſentiæ*, a little while of his abſence,

and

and a little while of his presence, but now which of these littles was the greater? that of his absence while he was in the grave, was forty houres; that of his presence, or conversing with them, betweene his resurrection and ascension forty dayes; so that for every houre of his absence, there was a whole day of his presence: nay, *Isaiah* maketh the one a yeere, *annum placabilem*, and the other but a day, *diem vltionis*, Isai. 61. 2. *To preach the acceptable yeere of the Lord, and the day of vengeance of our God:* but the Apostle, 2 Cor. 4. 7. hath cut the one so short, and so lengthened and loaded the other, as he will not have them come within the compasse of any comparison; *Our light afflictions which are but for a moment, cause vnto vs a farre more excellent and eternall weight of glory.* Let any man shew me a richer or fuller expression in all *Tully* or *Demosthenes*, then this; our teares but light, our ioy not onely weighty, but a weight; our teares but momentary, past as soone as come, our ioy eternall, ever comming, and never to be gone. What proportion betweene these two? our Ioy then shall be as farre above our teares, as reaping above sowing; *They shall reape.*

To Isai. 61. 2.

2 Cor. 4. 7.

2 Cor. 4. 17

THirdly, we must take notice of the reapers, *they shall reape.* Which they? They that did sow: they shall, and none but they shall: they shall, and good reason they should, because it was they that did sow. And though some that have sowne in teares, doe complaine of the lateneſse or thinneſse of the Harvest, that they have not reaped in Ioy, as is here promised, know, that some grounds are later then others, and some yeeres the Harvest falleth later then others, and that God, who is the Lord of the Harvest, in his

The Reapers.

good time will ripen thy Ioy, and thou ſhalt reape it: and in the meane time, if we trie it narrowly, we ſhall find the cauſe in our ſelves, both of the lateneſſe of our Ioy, becauſe we were too late of ſowing our teares; and of the thinneſſe of our Ioy, becauſe we did ſow our teares too thin. And if after our ſowing of teares we find no Harveſt of Ioy at all, we may be well aſſured, that either our ſeed was not good; that is to ſay, our teares none of them which are heere meant, or elſe ſome of the miſchances is come upon them, which came upon the ſeed that came to no good in the thirteenth of *Matthew*; either they have falne by the way ſide; that is to ſay, they have beene ſhed for falſe cauſes, not upon true grounds of godly ſorrow; or they have falne upon ſtony ground; that is to ſay, onely falne from our eyes, but never ſunke into our ſtony and hard hearts, and ſo could take no roote; or elſe they have falne among the Thornes, which choaked them; that is to ſay, the griefe and cares of this preſent World, which drowne many times our godly teares: or elſe the envious man hath ſowne Tares among our teares; that is to ſay, falſe worldly joyes, which wee as they ſprung up, did not weede out, till they overgrew this ſeed: but let us ſow this precious ſeed of teares in a good ground; that is to ſay, in a contrite and broken heart, and have a care, that the envious man ſow no Tares among them, and they ſhall bring forth a hundred fold; for all they that thus ſow in teares, ſhall reape in joy.

Pſal. 84.6. And as all they, ſo none but they, *Pſal.* 84.6. Such onely come to appeare before God in Sion, who paſſe through the valley of Baca, that is to ſay, teares. And indeed there is no other way to enter into Heaven

but

but by affliction, violence, griefe and teares. There are in the new Teſtament twelve names eſpecially given to the Kingdome of Heaven, and the cœleſtiall ioy which we hope to reape; but looke to them narrowly, and you ſhall finde, that *quantum honoris* is in every one of them, *tantum etiam & oneris*; that as there is pleaſure in them, ſo there is toyle and teares likewiſe, before you can come thither, *Matth.* 11. It is called *the Kingdome of Heaven:* but the Text telleth us, that it cannot be taken but *by violence.* It is called *a Heavenly Citie*; *the Spirituall Ieruſalem.* But the Apoſtle, *Eph.* 2. teacheth us, that thoſe who are Citizens of this world, cannot be fellow Citizens with the Saints: there is a changing of the Copie, which to fleſh and blood is grieuous. In the fourteenth of *Iohn*, it is called, the *Houſe of God, in which there are many dwelling places:* but the Goſpell telleth us, that the doore of this houſe is ſo narrow, as wee ſhall have much adoe to get into it, *Matth.* 13.44. *A hid Treaſure,* but that we muſt digge very ſore for it: *Matth.* 13.46. *A rich Pearle*; but rated at ſuch a high price, as we muſt ſell all we have to buy it: and that was a grievous taske to the young man in the Goſpell; *Matth.* 20.9. *A penny,* but it is given onely to ſuch as labour all the day long in the Lords Vineyard, *Luke* 4. 16. *The great Supper of the King:* but ſuch a one as thoſe who minded worldly buſineſſe, as ſeeing of Farmes, prooving of Oxen, and marrying of Wives, were not thought worthy of it: *Math.* 25.21. *Our Maſters Ioy:* but into which no man muſt enter, unleſſe by his toyle and trading, hee hath doubled his talent, *Matthew* 25. *The marriage of the great King:* but from whoſe Marriage-chamber they that ſleepe too long, are ſhut forth, 1 *Cor.* 9. *A prize,* but

Mat. 11.11 *Iohn* 14.2. *Mat.* 13.44 *Mat.* 13.46 *Mat.* 20. 9 *Luk* 14.16. *Mat.* 25.21

ſuch as no man obtaineth, untill hee run to the end of the race, 2 *Tim.* 4. *A Crowne of Righteouſneſſe*; but none muſt weare it, but thoſe, who with the Apoſtle have fought a good fight. And laſtly, *A Paradiſe*; *This night ſhalt thou be with mee in Paradiſe*: but you know how Paradiſe was guarded, with a guard of Cherubins, Fire, and the blade of a ſword ſhaken, to paſſe thorow which guard, it muſt coſt us ſome paines and danger: and beſides theſe twelve, here in the Text it is called *a Ioy*, but ſuch a one as onely thoſe ſhall reape, who firſt ſowe in teares: So that theſe men, who travelling to the Mountaine of God, take not the valley of Baca, that is to ſay, the valley of teares in their way, but ſhun it; and had rather take the way of the flowrie and gawdy Meddowes: So as there is no Meddow in their way, in which they leave not ſome tokens of their merriment and wantonneſſe, as it is 2. *Wiſd.* They are out of their way, *Errant & errant toto cælo*, they are wide, and as wide as the wide Heaven. And ſo much afterwards they themſelves confeſſe in the fifth of Wiſdome, *Ergo erravimus, &c. Therefore we went aſtray from the way of truth*; as therefore all they, ſo none but they who ſowe in teares, ſhall reape in ioy; which is the propoſition of the text, that by Gods aſſiſtance I have now expounded unto you. And it is in the number of thoſe propoſitions, which are convertible and reciprocall, for as they that ſowe in teares, ſhall reape in joy: ſo it is as true, that thoſe that ſowe in ioy, ſhall reape in teares; if by Ioy you underſtand worldly ioy; and by teares, uncomfortable teares here, and deſperate weeping and gnaſhing of teeth hereafter. Chriſt himſelfe hath converted theſe two propoſitions, *Luke 6. verſe* 21. for *Bleſſed are you that weepe now,*

for

for you ſhall laugh. So it is in the 25. verſe. *Woe be unto you that laugh now, for you ſhall weepe.* And as I told you of our ioy, ſo I tell you of their teares: for they ſhall find, that their weeping ſhall as much exceede their ioy, as reaping doth ſowing; all their ioyes are but momentary, or for dayes, at moſt, for yeeres: but there ſhall be no end of their Harveſt of teares, it ſhall come in ſo faſt upon them, never ſhall their teares faile to fall from their eyes, nor never ſhall any teare that falleth be wiped from their eyes: and if they ſhould ſhed but every yeere that they muſt remaine in that bottomleſſe valley of teares, one teare, they ſhall ſhed more teares then there be drops of water in all the Ocean; for though we cannot number the drops of water in the Ocean, yet God can preciſely tell, how many there are even to one: but theſe teares neither God nor man can number, becauſe they are numberleſſe and infinite teares, which they ſhall reape, who ſow in Ioy; as that Ioy is infinite which they ſhall reap, who ſow in teares. And ſo now by Gods aſſiſtance and your patience, I have cleared my hands of my text: *They that ſow in teares, ſhall reape in Ioy.*

FINIS.